



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

12.

JACHIN AND BOAZ;  
Redmond & R. A. N. Simpson  
AUTHENTIC KEY

TO THE DOOR OF

# FREE-MASONRY,

Both ANTIENT and MODERN.

Calculated not only for the Instruction of every New-made MASON; but also for the Information of all who intend to become BRETHREN.

## CONTAINING,

- I. A circumstantial Account of all the Proceedings in making a Mason, with the several Obligations of an ENTRÉD APPRENTICE, FELLOW-CRAFT, and MASTER; the Prayers, and also the Sign, Grip, and Password of each Degree, with the Ceremony of the Mop and Pail.  
II. The Manner of opening a Lodge, and setting the Craft to work.  
III. *The Entered Apprentice, Fellow-Craft, and Master's Lectures*, verbatim, as delivered in all Lodges; with the Song at the Conclusion of each Part.  
IV. The Origin of Masonry; Description of Solomon's Temple; History of the Murder of the Grand Master *Hiram* by the three Fellow-Crafts;
- their Discovery and Punishment; the Burial of *Hiram* by King Solomon's Order; with the Five Points of Fellowship, &c.  
V. The Ceremony of the Instalment of the Master of different Lodges on St. John's Day.—Description of the Regalia, &c.  
VI. Ceremonies used at the Funeral of a Mason.  
VII. A safe and easy Method proposed, by which a Man may obtain Admittance into any Lodge, without passing through the Form required, and thereby save a Guinea or two in his Pocket.  
VIII. Anthems, Odes, Songs, &c.

Illustrated with

A BEAUTIFUL FRONTISPICE of the REGALIA, JEWELS,  
and Emblematical ORNAMENTS belonging to MASONRY.

A N D

An Accurate Plan of the DRAWING on the Floor of a Lodge

Interspersed with Variety of

NOTES and REMARKS,  
Necessary to explain and render the Whole clear to the meanest Capacity.

To which is now added,

A New and Accurate LIST of all the English Regular Lodges in the World, according to their Seniority, with the Dates of each Constitution, and Days of Meeting.

By a GENTLEMAN belonging to the Jerusalem Lodge; a frequent Visitor at the Queen's Arms, St. Paul's Church-Yard; the Horn, in Fleet-street; Crown and Anchor, Strand; and the Salutation, Newgate street. *S. S.*

---

Try me; prove me.

---

A NEW EDITION, greatly Enlarged and Improved.

L O N D O N,

Printed for W. NICOLL, at No 51, St. Paul's Church-Yard.

M DCC LXXVI.





T O A L L  
F R E E - M A S O N S.

**T**HE Author of the following Pages has the Honour of being well respected in most of the Lodges of Reputation in this Metropolis, and is a frequent Visitor at the Queen's Arms, St. Paul's Church-yard; the Globe, in Fleet-street; the Jerusalem, at Clerkenwell; Half-moon, Cheapside; Crown and Anchor, in the Strand; Salutation, Grey-Friars; and several others of less Note.

An earnest Desire of becoming a perfect Master of MASONRY, and the Success he met with in his first Attempt, has rendered him capable of revealing those Mysteries to the World, which, till now, have been kept secret as the Grave.

He acquired his Knowledge at first from some loose Papers belonging to a Merchant to whom he was nearly related, who had been a Member of the Queen's Arms, St. Paul's Church-yard. This Relation dying about ten Years ago, the Editor became possessed of his Effects; and on looking over his Papers, among others he found some Memorandums or Remarks on MASONRY, which excited his Curiosity so far, that he resolved on accomplishing his Scheme, without going through the Ceremonies required by the Society.

The Remarks of his Friend above-mentioned furnished Hints sufficient to make a Trial on an intimate Acquaintance, a FREE MASON, who readily gave him the Sign in the Manner he expected. After a more narrow Inspection on the Part of his Friend, such as, where he was made, and when, &c. &c. (to all which he answered with great Readiness) he received an Invitation to spend an Evening at a Tavern in the Strand with several Acquaintances. Elated by this

this Success, he boldly advanced with his Company; all of whom belonged to the Lodge, and were well known by the TYLER at the Door. After the usual Ceremony, in which he gave full Satisfaction, he was admitted, and took his Seat. That Night he saw two MAKINGS \*, and came off full of Spirits.

Soon after he went to another Lodge, where he distinguished himself greatly in answering the Questions proposed by the Master, which he acquired from his Friend's Manuscripts of the ENTERED APPRENTICE and FELLOW-CRAFT's Lectures.

His Regard to the Society, and Respect to the Public, is the only Inducement to this Publication, which is intended not only to assist those who have been lately made, and still remain ignorant of the true Foundation of the Art, but also to give all that have an Inclination to become Masons an Opportunity of considering the Advantages and Disadvantages of the Engagements and Oaths by which they are bound.—Such is the Intention of this Undertaking; and the Editor flatters himself the Brotherhood will not condemn his Officiousness in this Respect, as it will rather strengthen than hurt the Interest of the Society; the Fear of going through the Ceremony, which hitherto has been represented in such frightful Shapes, being the greatest Obstacle to its future Welfare and Increase.

The Editor's Ambition is to please; and the Work is submitted to the only proper Judges, viz. his Brethren the FREE MASONs; to whom he begs Leave to declare, that no private or public Quarrel, the View of Gain, nor any other Motive than the Public Good, could ever have induced him to write on this Subject; and he declares to the World, that the following is the Whole of true MASONRY in all its Branches.

---

\* MAKINGS, the Term used in the Circular Letters to the Members of the Lodge, acquainting them that new Members are to be admitted the next Lodge-Night.

**S**INCE the former Edition of this Pamphlet was put to Press, the Author has received from his Publisher several anonymous Letters, containing the lowest Abuse and scurrilous Invectives; nay, some have proceeded so far as to threaten his Person. He requests the Favour of all enraged Brethren, who shall chuse to display their Talents for the future, that they will be so kind as to pay the Postage of their Letters, for there can be no Reason why he should put up with their ill Treatment, and pay the Piper into the Bargain.— Surely there must be something in this Book very extraordinary, a. Something they cannot digest, thus to excite the Wrath and Ire of those hot-brained Mason-bit Gentry! But however unwilling the Editor may be to publish *all* the Letters and Messages he has received on this Occasion, yet he cannot be so deficient in returning the Compliment, as to conceal one, which, notwithstanding the Threatnings contained in it, appears to be wrote with very little Meaning; and he has (sans ceremonie) ventured to publish it verbatim.

For R. S. at Mr. Wm. Nicholls at the Paper Mill St. Paul Church Yard London.

“ R. S.

London.

“ Try thee prove thee \* I shall find thee a Scandalous Stinking poweatt. thou pretend's to have Declared the truth of Masonry to the world, And as Imposed a Lye on the Public Not in one part But in all Parts thou Mentions, I Shall meet thee in a few Days and will give thee Satisfaction Such a Pike thonk Scandalous Villian Deserves.”

The Original of this spirited Letter, with the Post-mark to authenticate it, is left in the Hands of Mr. NICOLL, Bookseller, in St. Paul's Church-yard, who has the Editor's Leave to shew it to any Gentleman desirous of perusing so pretty an Epistle; and strict Orders are given the Publisher to receive none, for the future, that are not Post-paid.

\* Those Gentlemen who so often send for JACHIN AND BOAZ, and desire the Publisher to tie it up, and seal it carefully, to hide it from the Messenger, may safely continue those Commissions, and the Publisher will carefully observe their Order. R. S.

\* Alluding to the Motto in the Title Page, taken from the Fellow-Craft's Lecture.

#### **DESCRIPTION of the REGALIA and EMBLEMATICAL FIGURES used in MASONRY, represented in the FRONTISPICE.**

1. **T**HE two Pillars, called JACHIN and BOAZ, the First signifying Strength, the Second to establish in the Lord.
2. The Holy Bible, opened, as an Emblem that it should be the Rule of our Faith.
3. The Compass and Square, to square our Actions, and keep them within Bounds, the Master's Emblem or Jewel, which is suspended with a Ribbon round the Neck, and always worn when the Lodge is opened, and on publick Days of Meeting, Funerals, &c.
4. The Level, the Senior Warden's Emblem, or Jewel.
5. The Twenty-four inch Gauge, to Measure Masons Work.
6. The Key, the Treasurer's Emblem.

7. The

7. The Sword, presented to the naked left Breast of the Apprentice.
8. The Cable, or Rope, put round the Neck of every new-made Mason at the Time of Making.
9. The Trowel, an Instrument of great use among Masons.
10. The Gavel, or setting Maul, used in Building Solomon's Temple, the first Grand Work of Masonry.
11. The Plum Level, Compass, and Plum Rule, the Junior Warden's Emblem.
12. The small Hammer, to knock off superfluous Pieces.
13. The Cross Pens, the Secretary's Emblem.
14. A Coffin, with a Figure of the maimed Body of Hiram (the first Grand Master,) painted on it. He was murdered by three Fellow Crafts, for refusing to reveal the Secret. See p. 31.
15. The Hand Plummets, for taking Perpendiculars.
16. The Sun rising in the East, emblematical of the Master Mason, standing in the East, and setting the Men to work.
17. The Seven Stars, an Astronomical Emblem, frequently engraved on the Medals worn by Masons.
18. The Moon, that rules the Night. See p. 14.
19. The Candlesticks, placed in a triangular Form.
20. The Columns, used by the Senior & Junior Wardens in the Lodge. See p. 37.
21. Two black Rods, carried by the Senior and Junior Deacons.
22. The Three Steps, and Pavement.
23. Entrance or Porch to Solomon's Temple.
24. The Terrestrial and Celestial Globes, representing the Works of Creation.
25. A Machine used by Masons for forming Triangles.
26. The Large Rule for measuring the Work.
27. The Three Step Ladder used in Masonry.
28. Hiram's Tent.
29. The White Apron and Gloves, Emblems of Innocence.
30. Eye of Providence, the Great Superintendent of all the Works of the Universe, and Masonry represented as under its immediate Influence.

The Frontispiece is a Medallion, in Imitation of those Medals, or Plates, that are common among the Brotherhood. These Medals are usually of Silver, and some have them highly finished and ornamented so as to be worth ten or twenty Guineas. They are suspended round the Neck with Ribbons of various Colours, and worn on their Publick Days of Meeting, at Funeral Proceessions, &c. in Honour of the Craft. On the Reverse of these Medals it is usual to put the Owner's Coat of Arms, or Cypher, or any other Device that the Owner fancies, and some even add to the Emblems other Fancy Things that bear some Analogy to Masonry.

The Candlesticks, &c. in many Lodges are curiously wrought, the Chair in which the Grand Master sits, as well as those of the Masters of inferior Lodges, are richly carved with emblematical Figures; their Aprons are bound with Ribbons of various Colours; and, in short, every Thing belonging to them is finished in the most elegant Taste.

A N



A N

A U T H E N T I C   K E Y

T O   T H E   D O O R   O F

F R E E - M A S O N R Y.

**T**HE Origin \* of the Society called Free-Masons is said by some to have been a certain Number of Persons who formed a Resolution to rebuild the Temple of Solomon †. This appears from the Lecture, or rather History, of the Order, at the Making or Raising of a Member to the Degree of Master, which is fully

---

\* The Rise of this Science (says an original Record) was before the Flood. In the 4th Chapter of Genesis it is said, There was a Man named Lamech, who had two Wives, named Adah and Zillah; by Adah he begat two Sons, *Jabal* and *Jubal*; by Zillah he begat one Son, called *Tubal Cain*, and a Daughter, named *Naamah*. These Children found out the Beginning of all the Crafts in the World: *Jabal* found out Geometry; he divided Flocks of Sheep, and built the first House of Timber and Stone.—*Jubal* found out the Art of Music, and was the Father of all those who handled the Harp.—*Tubal Cain* was the Instructor of all Artificers in Iron and Brass; and his Daughter discovered the Craft of Weaving.

† By an old Record it appears, that King Solomon confirmed all the Charges which King David had given to Masons, in Jerusalem; and that the Temple was finished, A. M. 3000. In the Year 43, after Christ, Masons first came into England, and built the Monastery at Glastonbury, in Somersetshire.

B

described

described in the following Work. But I am inclined to think, that the chief Design of the Establishment is to rectify the Heart, inform the Mind, and promote the Moral and Social Virtues of Humanity, Decency, and good Order, as much as possible in the World : and some of the Emblems of the Free-Masons confirm this Opinion, such as the Compasses, Rule, Square, &c.

In all Countries where Masonry is practised, or established at this Time, there is a Grand Master ; but formerly there was only one Grand Master, and he was an Englishman. Lord PETRE is the Person on whom this Dignity is now bestowed, who governs all the Lodges in Great-Britain, and has the Power of delivering the Constitutions and Laws of the Society to the Masters who preside over the subordinate Assemblies : which Constitutions must always be signed by the Grand Secretary of the Order.—The Grand Master can hold a Meeting or Lodge when he thinks proper, which is generally the second Saturday in every Month in the Summer ; but oftener in the Winter.

The other Lodges meet regularly twice a Month in the Winter Half-Year, and once a Month in the Summer ; and the Members of each Lodge pay Quarterly, from 3s. 6d. to 5s. into the Hands of the Treasurer ; and this generally defrays the Expence of their Meetings.

There are also Quarterly Communications, or Meetings, held, at which are present the Master and Wardens of every Regular Constitution in and near London, where the several Lodges send, by the said Wardens, different Sums of Money to be paid into the Hands of the Treasurer General, and appropriated to such charitable Uses as the Grand Master, and the Masters of the different Lodges under him, think proper ; but these Charities are chiefly confined to Masons only. Such as have good Recommendations as to their Behaviour and Character, will be assisted with Five, Ten, or Twenty Pounds ; and less Sums are distributed to the indigent Brethren, in Proportion to their Wants, and the Number of Years they have been Members. At these Quarterly Communications, large Sums are likewise sent from Lodges in the most remote Parts of the World, viz. in the East and West Indies, and Accounts transmitted of the Growth of Masonry there. The State of the Funds of the Society are likewise communicated to the Company, and the Deliberations of the Meeting taken down by the Secretary, who lays them before the Grand Master at the yearly Meeting.

THE

The Number of Members which compose a Lodge is indeterminate; but it is no Lodge except there are present one Master, three Fellow-Crafts, and two Apprentices.

When a Lodge is met, there are two principal Officers under the Master, called Senior and Junior Wardens, whose Business it is to see the Laws of the Society strictly adhered to, and the Word of Command given by the Grand Master regularly followed.

It must be remarked, that the Authority of a Master, tho' Chief of the Lodge, reaches no farther than he is himself an Observer of the Laws; should he infringe them, the Brethren never fail to censure him; and if this has no Effect, they have a Power of deposing him, on appealing to the Grand Master, and giving their Reasons for it; but they seldom proceed to this Extremity.

As no doubt the Reader chuses to be made acquainted with every Circumstance of the Ceremony of making a Mason, I shall begin with the following Directions, and proceed regularly in the Description of what further concerns Masonry.

A Man desirous of becoming a Free-Mason, should endeavour to get acquainted with a Member of some good Lodge, who will propose him as a Candidate for Admission the next Lodge-Night. The Brother who proposes a New Member, is likewise obliged to inform the Brethren of the Qualifications of the Candidate\*. Upon this it is debated whether or not he shall be admitted; and it being carried in the Affirmative, the next Step is to go with the Proposer the ensuing Lodge-Night.

The Evening being come when a Lodge is to be held, which generally begins about Seven in the Winter, and Nine in the Summer, as previous Notices are sent to the Members for this Purpose; the Masons are punctual to Time, and it frequently happens, that, in half an Hour, the whole Lodge, to the Number of Fifty or Sixty, are assembled,

The Master, the two Assistants, Secretary, and Treasurer, begin with putting over their Necks a blue Ribbon of a triangular Shape; to the Master's Ribbon hangs a Rule and Compas, which is in some Lodges made of Gold, though in others only gilt: The Assistants, Senior Wardens, and the other Officers, carry the Compas alone.

\* For the Good of this, and all other Societies, it were to be wished a more strict Regard was paid, on the Part of the Proposers, to the Character and Morals of every Candidate.

The Candles are placed upon the Table in the Form of a Triangle ; and in the best Lodges the Candlesticks are finely carved with emblematical Figures. Every Brother has an Apron made of white Skin, and the Strings are also of Skin ; tho' some of them chuse to ornament them with Ribbands of various Colours. On the Grand Days, such as Quarterly Communications, or General Meetings, the Grand Officers Aprons are finely decorated, and they carry the Rule and Compass, the Emblems of the Order.

When they sit down to the Table, the Master's Place is on the East Side, the Bible being opened before him, with the Compasses laid thereon, and the Points of them covered with a Lignum Vitæ or Box Square; and the Senior and Junior Wardens opposite to him on the West and South. On the Table is likewise placed Wine, Punch, &c. to regale the Brethren, who take their Places according to their Seniority. Being thus seated, after a few Minutes, the Master proceeds to \* *Open the Lodge* in the following Manner.

*Manner of Opening a Lodge, and setting the Men to work.*

*Master to the Junior Deacon.* What is the chief Care of a Mason ?

*Ans.* To see that the Lodge is tyled.

*Master.* Pray do your Duty.

[The Junior Deacon gives Three Knocks at the Door ; and the † Tyler on the other Side of the Door answereth, by giving three Knocks : Then the Junior Deacon tells the Master, saying,]

*Ans.* Worshipful, the Lodge is tyled.

*Master to the Junior Deacon.* Pray where is the Junior Deacon's Place in the Lodge ?

*Deacon's Ans.* At the Back of the Senior Warden ; or at his Right-Hand, if he permits him.

*Master.* Your Business there ?

*Ans.* To carry Messages from the Senior to the Junior Warden, so that they may be dispersed round the Lodge.

*Master to the Senior Deacon.* Pray where is the Senior Deacon's Place in the Lodge ?

---

\* *To Open a Lodge*, in Masonry, signifies, that it is allowed to speak freely among one another of the Mysteries of the Order.

† A Tyler is properly no more than a Guard, or Centinel, placed at the Lodge Door, to give the Sign when any one craves Admittance, that the Wardens may come out and examine him ; but he is always one of the Brethren.

Senior

*Senior Deacon's Ans.* At the Back of the Master; or at his Right-Hand, if he permits.

*Mas.* Your Businels there?

*Ans.* To carry Messages from the Master to the Senior Warden.

*Mas.* The Junior Warden's Place in the Lodge?

*Deacon's Ans.* In the South.

*Master to the Junior Warden.* Why in the South?

*Junior Warden's Ans.* The better to observe the Sun, at high Meridians, to call the Men off from Work to Refreshment, and to see that they come on in due Time, that the Master may have Pleasure and Profit thereby.

*Mas.* Where is the Senior Warden's Place in the Lodge?

*Junior Warden's Ans.* In the West.

*Master to the Senior Warden.* Your Businels there, Brother?

*Senior Warden's Ans.* As the Sun sets in the West to close the Day, so the Senior Warden stands in the West to close the Lodge, to pay the Men their Wages, and dismiss them from their Labour.

*Mas.* The Master's Place in the Lodge?

*Senior Warden's Ans.* In the East.

*Mas.* His Businels there?

*Senior Warden's Ans.* As the Sun rises in the East to open the Day, so the Master stands in the East to open his Lodge, and set the Men to work.

[Then the Master takes off his Hat, and declares the Lodge open as follows:]

*Master.* "This Lodge is open, in the Name of Holy St. "John", forbidding all Cursing, Swearing, or Whispering, "and all profane Discourse whatever, under no less Penalty "than what the Majority shall think proper."

The Master gives three Knocks upon the Table with a wooden Hammer, and puts on his Hat, the Brethren being uncovered: He then asks, if the Gentleman proposed last Lodge-Night is ready to be made? and on being answered in the Affirmative, he orders the Wardens to go out and prepare the Person, who is generally waiting in a Room at some Distance from the Lodge Room by himself, being left there by his Friend who proposed him. He is conducted into another Room, which is totally dark; and then asked, Whether he is conscious of having the Vocation necessary to be received? On answering Yes, he is asked his Name, Surname, and Profession. When he has answered these Questions, whatever he has about him made of Metal is taken away, as Buckles, Buttons, Rings, &c. and even the Money in

in his Pocket\*. Then they uncover his Right Knee, and put his Left Foot with his Shoe on into a Slipper†; hood-wink him with a Handkerchief, and leave him to his Reflection for about half an Hour. The Chamber is also guarded within and without by some of the Brethren, who have drawn Swords in their Hands. The Person who proposed the Candidate stays in the Room with him; but they are not permitted to converse together.

During this Silence, and while the Candidate is preparing, the Brethren in the Lodge are putting every thing in order for his Reception there; such as drawing the annexed Figure on the Floor at the upper Part of the Room; which is generally done with Chalk and Charcoal intermixed; though some Lodges use Tape and little Nails to form it; which prevents any Mark or Stain on the Floor. It is drawn East and West. The Master stands in the East, with the Square hanging at his Breast, the Holy Bible opened at the Gospel of St. John, and three lighted Tapers are placed in the Form of a Triangle in the Midst of the Drawing on the Floor.

The Proposer then goes and knocks three Times at the Door of the Grand Apartment, in which the Ceremony is to be performed; the Master answers within by Three Strokes with the Hammer, and the Junior Warden asks, Who comes there? The Candidate answers (after another who prompts him) "One who begs to receive Part of the Benefit of this Right Worshipful Lodge, dedicated to St. John, as many Brothers and Fellows have done before me." The Doors are then opened, and the Senior and Junior Wardens, or their Assistants, receive him, one on the Right, and the other on the Left, and conduct him blindfold Three Times ‡ round the Drawing on the Floor, and bring him up to the Foot of it, with his Face to the Master ||, the Brethren ranging themselves on each Side, and making a confused Noise, by striking on the Attributes of the Order, which they carry in their Hands §.

\* In some Lodges they are so particular, that the Candidate's Cloaths are taken off, if there be Lace on them.

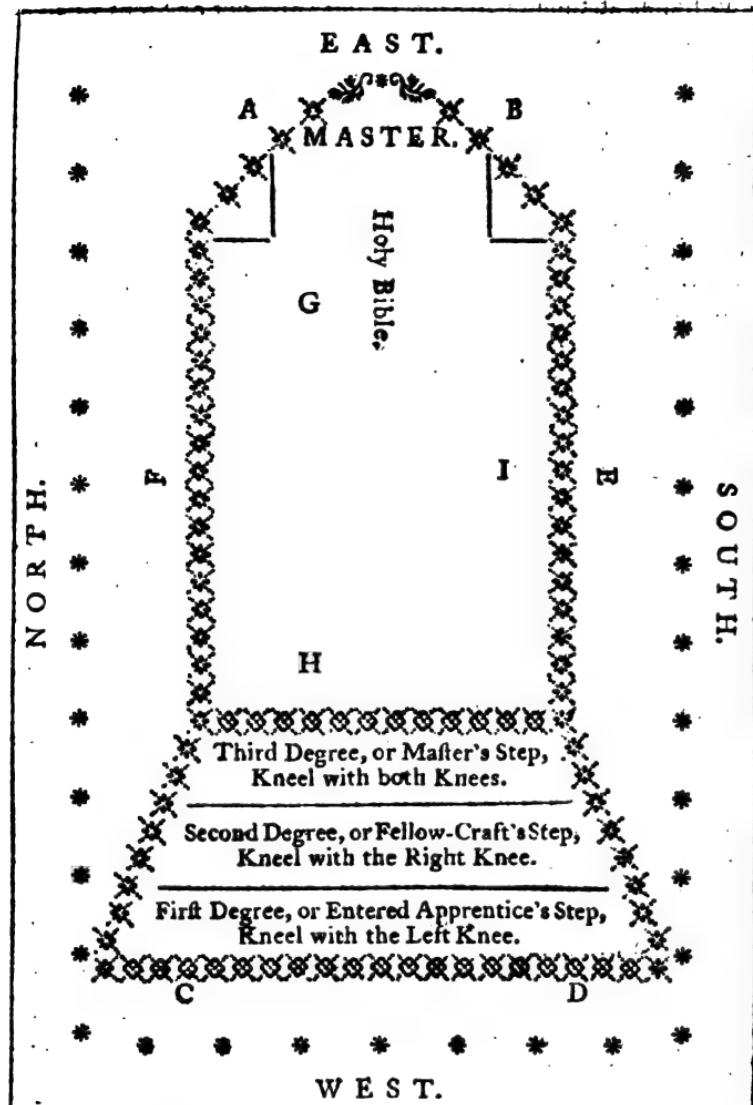
† This is not practised in every Lodge; some only slipping the Heel of the Shoe down.

‡ In some Lodges the Candidates are led Nine Times round; but as this is very tiresome to the Person who is to undergo the Operation, his Patience being pretty well tired by being blinded so long beforehand, it is very justly omitted.

|| Many Lodges throw a fine Powder, or Rozin, on the Floor, which, with the Illumination of the Room, has a pretty Effect.

§ This Custom is not observed in all Lodges.

PLAN of the DRAWING on the FLOOR at the  
making of a MASON.



E X P L A N A T I O N .

- A Senior Deacon, with a black Rod.
- B Past-Master, with the Sun and Compasses, and a String of Cords.
- C Senior Warden, with the Level, and a Column in his Hand.
- D Junior Deacon with a black Rod.
- E Junior Warden, with a Column in his Hand.
- F The Secretary, with Cross Pens.
- G H I Candles.
- \* Masons standing round at the Ceremony.

When this Part of the Ceremony is ended, the Master, who stands at the upper End, facing the Foot or Steps of the Drawing on the Floor, behind a low Arm-Chair, asks the following Question, Whether you have a Desire to become a Mason? and if it is of your own free Will and Choice? Upon which the Candidate answers, Yes. "Let him see "the Light," says the Master: They then take the Handkerchief from his Eyes, and whilst they are so doing, the Brethren form a Circle round him with their Swords drawn in their Hands, the Points of which are presented to his Breast. The Ornaments borne by the Officers, the glittering of the Swords, and fantastic Appearance of the Brethren in White Aprons, creates great Surprize, especially to a Person, who for above an Hour has been fatigued with the Bandage over his Eyes; and his Uncertainty concerning what is further to be done for his Reception must, no Doubt, throw his Mind into great Perplexity\*.

The Candidate is then directed to advance Three Times to a Stool at the Foot of the Arm-Chair; he is taught to step in a proper Manner by one of the Assistants. Upon the Stool are placed the Rule and Compass; and one of the Brethren says to the Candidate to his Effect: "You are "now entering into a respectable Society, which is more "serious and important than you imagine. It admits of "nothing contrary to Law, Religion, or Morality; nor "does it allow any thing inconsistent with the Allegiance due to his Majesty; the Worshipful Grand Master will inform you of the rest †."

As soon as the Speaker has ended his Speech, he is desired to put his Right Knee upon the Stool, which is bare, as mentioned above ‡, and his Left Foot is put into a Slipper, with the Shoe on, or the Shoe slipped at the Heel to represent a Slipper.

The Candidate being in this Posture, the Worshipful Grand Master addresses him to the following Effect: "Do you promise never to tell, write, or disclose, in any Manner whatever, the Secrets of Free Masonry and Free Ma-

\* The ancient Masons made use of a Prayer inserted in the Apprentice's Lecture; but the Moderns leave it out when they make a Brother.

† It is here to be understood, that in different Lodges this Speech varies; as also do the Forms of Making in some Respects, which may be seen in the Entered Apprentice's Lecture, where the only proper and ancient Method is clearly pointed out.

‡ The ancient Custom was thus: The Candidate, though kneeling on his Right Knee, should have his Left Foot in the Air; but this Position being fatiguing, it is omitted in most Lodges.

" sorts,

" Sons, except to a Brother at the Lodge, and in the Presence of the Worshipful Grand Master?" On which the Person says, " I do." His Waistcoat is then unbuttoned \*, and the Point of a Pair of Compasses † placed upon his naked Left Breast, and he himself holds it with his Left Hand, his Right being laid upon the Gospel opened at St. John; when the following Oath is administred to him, he repeating it after the Master :

### T H E O A T H.

" I —— A. B. of my own Free Will and Accord, and in the Presence of Almighty God ‡, and this Right Worshipful Lodge, ~~dedicated to St. John, do hereby and herein~~  
 " most solemnly and sincerely swear, that I will always  
 " hale, conceal, and never reveal any of the Secrets or  
 " Mysteries of Free Masonry, that shall be delivered to me  
 " now, or at any Time hereafter, except it be to a true and  
 " lawful Brother, or in a just and lawful Lodge of Brothers  
 " and Fellows, him or them whom I shall find to be such,  
 " after just Trial and due Examination. I furthermore do  
 " swear, that I will not write it, print it, cut it, paint it,  
 " stink it, mark it, stain or engrave it, or cause it so to be  
 " done, upon any thing moveable or immoveable, under the  
 " Canopy of Heaven, whereby it may become legible or  
 " intelligible, or the least Appearance of the Character of a  
 " Letter, whereby the secret Art may be unlawfully obtained.  
 " All this I swear, with a strong and steady Resolution to  
 " perform the same, without any Hesitation, mental Reservation, or Self-Evasion of Mind in me whatsoever; under no less Penalty than to have my Throat cut across, my Tongue torn out by the Root, and that to be buried in the Sands of the Sea, at Low Water Mark, a Cable's Length from the Shore, where the Tide ebbs and flows twice in twenty-four Hours. So help me God, and keep me steadfast in this my Entered Apprentice's Obligation." [He kisses the Book.]

The new-made Member is then taught the Sign, Grip, and Pss-word of the Entered Apprentice, which will be

\* This is done, lest a Woman should offer herself. If we believe the Irish, there is a Lady at this Time in Ireland, who has gone thro' the whole Ceremony, and is as good a Mason as any of them.

† The Ancients used a Sword or Spear, instead of a Compass.

‡ The Form of the Oath differs in many Lodges, tho' this is the strictest in Use; and in some Societies, instead of saying, " in the Presence of Almighty God," it runs thus : " I promise before the Great Architect of the Universe, &c."

seen more clearly in the following Lecture belonging to that part of Masonry.

He is also learnt the Step, or how to advance to the Master upon the Drawing on the Floor, which in some Lodges resembles the grand Building, termed a Mosaic Palace, and is described with the utmost Exactness. They also draw other Figures, one of which is called the Laced Tuft, and the other, the Throne beset with Stars. There is also represented a perpendicular Line in the Form of a Mason's Instrument, commonly called the Plumb-Line; and another Figure which represents the Tomb of *Hiram*, the first Grand Master, who has been dead almost Three Thousand Years. These are all explained to him in the most accurate Manner, and the Ornaments or Emblems of the Order are described with great Facility. The Ceremony being now ended, the new-made Member is obliged to take a Mop out of a Pail of Water brought for that Purpose, and rub out the Drawing on the Floor, if it is done with Chalk and Charcoal. Then he is conducted back, and every Thing he was divested of is restored; and he takes his Seat on the Right Hand of the Master. He also receives an Apron, which he puts on, and the List of the Lodges is likewise given him.

The Brethren now congratulate the new-made Member, and all return to the Table to regale themselves; when the Master proposes a Health to the young Brother, which is drank with the greatest Applause by the whole Body, the new Mason sitting all the while. After which he, instructed by a Brother, takes a Bumper, and drinks "To the Worshipful Grand Master, the Senior and Junior Wardens, the rest of the Officers, and Members of the Lodge, wishing them Success in all their public and private Undertakings, to Masonry in general, and that Lodge in particular, craving their Assistance:" To which they answer, "they will assist him." After he has drank, he throws his Glass from him, and brings it back Three Times, and then sets it down on the Table, the rest doing the same in exact Order. This they call Firing: Then they clap their Hands Nine Times, divided into Three, and stop between each, keeping true Time.

The Reader having been led thus far, it is high Time to introduce the Apprentice's Lecture, which is intended, not only to amuse, but likewise to instruct him in the Part he is entered into. The Readiness of many of the Brethren in answering the Questions, adds a Lustre to the Order, the Members vying with each other, who shall most contribute to the Edification of their new Brother.

The

*The Entered Apprentice's Lecture \*.*

*Mas.* **BROTHER**, is there any Thing between you and me?

*Anf.* There is, Right Worshipful.

*Mas.* What is it, Brother, pray?

*Anf.* A Secret.

*Mas.* What is that Secret, Brother?

*Anf.* Masonry.

*Mas.* Then I presume you are a Mason?

*Anf.* I am so taken and accepted amongst Brothers and Fellows.

*Mas.* Pray what Sort of Man ought a Mason to be?

*Anf.* A Man that is born of a Free Woman.

*Mas.* Where was you first prepared to be made a Mason?

*Anf.* In my Heart.

*Mas.* Where was you next prepared?

*Anf.* In a Room adjoining to the Lodge.

*Mas.* How was you prepared, Brother?

*Anf.* I was neither naked nor cloathed; bare-foot, nor shod, deprived of all Metal; hood-winked, with a Cable Tow about my Neck, where I was led to the Door of the Lodge, in a halting moving Posture, by the Hand of a Friend, whom I afterwards found to be a Brother.

*Mas.* How do you know it to be a Door, you being blinded?

*Anf.* By finding a Stoppage, and afterwards an Entrance or Admittance.

*Mas.* How got you Admittance?

*Anf.* By Three Knocks.

*Mas.* What was said to you within?

*Anf.* Who comes there?

*Mas.* Your Answer, Brother?

*Anf.* One who begs to have and receive Part of the Benefit of this Right Worshipful Lodge, dedicated to St John, as many Brothers and Fellows have done before me.

*Mas.* How do you expect to obtain it?

*Anf.* By being free born, and well reported,

*Mas.* What was said to you then?

*Anf.* Enter.

*Mas.* How did you enter, and upon what?

*Anf.* Upon the Point of a Sword or Spear, or some war-like Instrument, presented to my naked Left Breast.

\* The Reader is desired to observe, that here I give the *Whole* of the Lectures, as delivered in the primitive Time; but the modern Masons leave out at least one Half.

*Mas.* What was said to you then?

*Anf.* I was asked if I felt any thing.

*Mas.* What was your Answer?

*Anf.* I did, but I could see nothing.

*Mas.* You have told me how you was received, pray who received you?

*Anf.* The Junior Warden.

*Mas.* How did he dispose of you?

*Anf.* He delivered me to the Master, who ordered me to kneel down and receive the Benefit of a Prayer.

*Bretbren, let us pray.*

**O**LORD God, thou great and universal Mason of the World, and first Builder of Man, as it were a Temple; be with us, O Lord, as thou hast promised, when two or three are gathered together in thy Name, thou wilt be in the Midst of them: Be with us, O Lord, and bleſs all our Undertakings, and grant that this our Friend may become a faithful Brother. Let Grace and Peace be multiplied unto him, through the Knowledge of our Lord Jesus Christ: And grant, O Lord, as he putteth forth his Hand to thy Holy Word, that he may also put forth his Hand to serve a Brother, but not to hurt himself or his Family; that whereby may be given to us great and precious Promises, that by this we may be Partakers of Thy Divine Nature, having escaped the Corruption that is in the World through Lust.

O Lord God, add to our Faith Virtue, and to Virtue Knowledge, and to Knowledge Temperance, and to Temperance Prudence, and to Prudence Patience, and to Patience Godliness, and to Godliness Brotherly Love, and to Brotherly Love Charity; and grant, O Lord, that Masonry may be bleſt throughout the World, and thy Peace be upon us, O Lord: and grant that we may be all united as one, through our Lord Jesus Christ, who liveth and reigneth for ever and ever. *Amen.*

*Mas.* After this Prayer, what was said to you?

*Anf.* I was asked who I put my Trust in?

*Mas.* Your Answer, Brother?

*Anf.* In God.

*Mas.* What was the next Thing said to you?

*Anf.* I was taken by the Right Hand, and a Brother said, Rife up, and follow your Leader, and fear no Danger.

*Mas.* After all this, how was you disposed of?

*Anf.* I was led Three Times round the Lodge.

*Mas:*

*Mas.* Where did you meet with the first Opposition?

*Anj.* At the Back of the Junior Warden in the South, where I gave the same Three Knocks as at the Door.

*Mas.* What Answer did he give you?

*Anj.* He said, Who comes there?

*Mas.* Your Answer?

*Anj.* The same as at the Door, One who begs to have and receive, &c.

*Mas.* Where did you meet with the second Opposition?

*Anj.* At the Back of the Senior Warden in the West, where I made the same Repetition as at the Door. He said, Who comes here? One who begs to have and receive, &c.

*Mas.* Where did you meet with the third Opposition?

*Anj.* At the Back of the Master in the East, where I made the Repetition as before.

*Mas.* What did the Master do with you?

*Anj.* He ordered me back to the Senior Warden in the West to receive Instructions.

*Mas.* What were the Instructions he gave you?

*Anj.* He taught me to take one Step upon the first Step of a right Angle oblong Square, with my Left Knee bare bent, my Body upright, my Right Foot forming a Square, my naked Right Hand upon the Holy Bible, with the Square and Compafs thereon, my Left Hand supporting the same; where I took that solemn Obligation or Oath of a Mason.

*Mas.* Brother, can you repeat that Obligation?

*Anj.* I will do my Endeavour, with your Assistance, Worshipful.

*Mas.* Stand up, and begin.

[Here the Oath is repeated, as mentioned before. After repeating this Obligation, they drink a Toast to the Heart that conceals, and to the Tongue that never reveals. The Master in the Chair gives it, and they all say Ditto, and draw the Glasses across their Throats, as aforesaid.]

*Mas.* Now, Brother, after you received the Obligation, what was said to you?

*Anj.* I was asked what I most desired?

*Mas.* What was your Answer?

*Anj.* To be brought to Light.

*Mas.* Who brought you to Light?

*Anj.* The Master and the rest of the Brethren.

*Mas.* When you was thus brought to Light, what were the first Things you saw?

*Anj.* The Bible, Square, and Compafs.

*Mas.* What was it they told you they signified?

*Anj.* Three great Lights in Masonry.

*Mas.* Explain them, Brother.

*Anf.* The Bible to rule and govern our Faith ; the Square to square our Actions ; the Compass to keep us within Bounds with all Men, particularly with a Brother.

*Mas.* What were the next Things that were shewn to you ?

*Anf.* Three Candles, which I was told were three lesser Lights in Masonry.

*Mas.* What do they represent ?

*Anf.* The Sun, Moon, and Master-Mason.

*Mas.* Why so, Brother ?

*Anf.* There is the Sun to rule the Day, the Moon to rule the Night, and the Master-Mason his Lodge, or at least ought so to do.

*Mas.* What was then done to you ?

*Anf.* The Master took me by the Right-Hand, and gave me the Grip and Word of an Entered Apprentice, and said, Rise, my Brother JACHIN.

[Sometimes they shew you the Sign before the Grip and Word is given, which is JACHIN : It is the Entered Apprentice's Word, and the Grip thereto belonging is to pinch with your Right Thumb Nail upon the first Joint of your Brother's Right Hand.]

*Mas.* Have you got this Grip and Word, Brother ?

*Anf.* I have, Right Worshipful.

*Mas.* Give it to your Brother.

[Then he takes his next Brother by the Right Hand, and gives him the Grip and Word as before described.]

The 1<sup>st</sup> Brother gives him the Grip.

The 2<sup>d</sup> Brother says, What's this ?

1<sup>st</sup> Bro. The Grip of an Entered Apprentice.

2<sup>d</sup> Bro. Has it got a Name ?

1<sup>st</sup> Bro. It has.

2<sup>d</sup> Bro. Will you give it me ?

1<sup>st</sup> Bro. I'll letter it with you, or halye it,

2<sup>d</sup> Bro. I'll halve it with you.

1<sup>st</sup> Bro. Begin.

2<sup>d</sup> Bro. No, you begin first.

1<sup>st</sup> Bro. JA :

2<sup>d</sup> Bro. CHIN.

1<sup>st</sup> Bro. JACHIN.

2<sup>d</sup> Bro. It is right, Worshipful Master.

*Mas.* What was the next Thing that was shewn to you ?

*Anf.* The Guard or Sign of an Entered Apprentice\*.

---

\* The Guard or Sign, as they call it, is by drawing your Right Hand across your Throat edgeways; which is to remind you of the Penalty of your Obligation, that you would sooner have your Throat cut across, than discover the Secrets of Masonry.

*Mas.* Have you got the Guard, or Sign, of an Entered Apprentice?

[He draws his Right Hand across his Throat (as aforesaid) to shew the Master that he has.]

*Mas.* After this, what was said to you?

*Ans.* I was ordered to be taken back, and invested with what I had been divested of; and to be brought again to return Thanks, and to receive the Benefit of a Lecture, if Time would permit.

*Mas.* After what you had been divested of was restored, what was next done to you?

*Ans.* I was brought to the North-West Corner of the Lodge, in order to return Thanks.

*Mas.* How did you return Thanks?

*Ans.* I stood in the North-West Corner of the Lodge, and, with the Instruction of a Brother, I said, Master, Senior and Junior Wardens, Senior and Junior Deacons, and the rest of the Brethren of this Lodge, I return you Thanks for the Honour you have done me in making me a Mason, and admitting me a Member of this worthy Society.

*Mas.* What was then said to you?

*Ans.* The Master called me up to the North-East Corner of the Lodge at his Right Hand.

*Mas.* Did he present you with any thing?

*Ans.* He presented me with an Apron, which he put on me: He told me it was a Badge of Innocence, more ancient than the Golden Fleece or the *Roman* Eagle; more honoured than the Star and Garter, or any other Order under the Sun, that could be conferred upon me at that Time, or any Time thereafter.

*Mas.* What were the next Things that were shewn you?

*Ans.* I was set down by the Master's Right Hand, who shewed me the working Tools of an Entered Apprentice.

*Mas.* What were they?

*Ans.* The 24 Inch Gauge, the Square, and common Gavel, or Setting Maul.

*Mas.* What are their Uses?

*Ans.* The Square to square my Work, the 24 Inch Gauge to measure my Work, the common Gavel to knock off all superfluous Matter, whereby the Square may fit easy and just.

*Mas.* Brother, as we are not all working Masons, we apply them to your Morals, which we call spiritualizing: Explain them.

*Ans.* The 24 Inch Gauge represents the 24 Hours of the Day.

*Mas.*

*Mas.* How do you spend them, Brother?

*Anf.* Six Hours to work in, Six Hours to serve God, and Six to serve a Friend or a Brother, as far as lies in my Power, without being detrimental to myself or Family.

I come now to the Entered Apprentice's Reasons; but as the Ceremony of drinking Healths among the Masons takes up much of their Time, we must stop a little, in order to introduce some of them. The first is, "To the Heart that conceals, and the Tongue that never reveals;" Then "The King and Royal Family;" and "To all Brethren wheresoever dispersed \*." The Pleasures they enjoy, the Purity of their Sentiments, and the Uniformity that always reign in their Assemblies, is far from being tiresome or insipid. I next proceed to the

*Entered Apprentice's Reasons †.*

*Mas.* WHY was you neither naked nor cloathed, bare-foot nor shod, with a Cable-Tow (or Halter) about your Neck?

*Anf.* If I had recanted, and ran out in the Street, the People would have said I was mad; but if a Brother had seen me, he would have brought me back, and seen me done Justice by.

*Mas.* Why was you hood-wink'd?

*Anf.* That my Heart may conceal before my Eyes did discover.

*Mas.* The second Reason, Brother?

*Anf.* As I was in Darkness at that Time, I should keep all the World in Darkness.

*Mas.* Why was you deprived of all Metal?

*Anf.* That I should bring nothing offensive or defensive into the Lodge.

*Mas.* Give me the second Reason, Brother.

*Anf.* As I was poor and penniless when I was made Mason, it informed me that I should assist all poor and penniless Brethren as far as lay in my Power.

*Mas.* Brother, you told me you gave three distinct Knocks at the Door; Pray what do they signify?

*Anf.* A certain Text in Scripture.

*Mas.* What is that Text?

*Anf.* "Ask, and you shall have; seek, and you shall find; knock, and it shall be opened unto you."

\* These Toasts or Healths are all drank with Three Times Three, which is performed in a most regular Manner, and an Huzza at the End of each, as before described.

† This in fact is only a Continuation of the Lecture.

*Mas.*

*Maf.* How do you apply this Text in Masonry?

*Anf.* I sought in my Mind; I asked of my Friend; I knocked, and the Door of Masonry became open unto me.

*Maf.* Why had you a Sword, Spear, or some other warlike Instrument, presented to your naked Left-Breast particularly?

*Anf.* Because the Left Breast is the nearest the Heart, that it might be the more a Prick to my Conscience, as it pricked my Flesh at that Time.

*Maf.* Why was you led Three Times round the Lodge?

*Anf.* That all the Brethren might see I was duly prepared.

*Maf.* When you was made an Apprentice, why was your Left Knee bare bent?

*Anf.* Because the Left Knee is the weakest Part of my Body, and an Entered Apprentice is the weakest Part of Masonry, into which Degree I was then entering.

[Here the Brethren resume their Glasses, and drink a Health, sometimes to the Grand Master; at other Times to the Wardens, or other Officers, and then proceed.]

*The Form of a Lodge.*

*Maf.* **B**ROTHER, pray, what makes a Lodge?

*Anf.* Right Worshipful, a certain Number of Masons met together to work.

*Maf.* Pray what Number makes a Lodge?

*Anf.* Three, Five, Seven, or Eleven.

*Maf.* Why do Three make a Lodge, Brother?

*Anf.* Because there were Three Grand Masons in the building of the World, and also that noble Piece of Architecture, Man; which are so complete in Proportion, that the Ancients began their Architecture by the same Rules.

*Maf.* The second Reason, Brother?

*Anf.* There were Three Grand Masons at the building of Solomon's Temple.

*Maf.* Why do Five make a Lodge?

*Anf.* Because every Man is endowed with Five Senses.

*Maf.* What are the Five Senses?

*Anf.* Hearing, Seeing, Smelling, Tasting, and Feeling.

*Maf.* What Use are those Five Senses to you in Masonry?

*Anf.* Three are of great Use to me, viz. Hearing, Seeing, and Feeling.

*Maf.* What Use are they, Brother?

*Anf.* Hearing is to hear the Word; Seeing is to see the Sign; Feeling is to feel the Grip, that I may know a Brother as well in the Dark as in the Light.

*Maf.* Why should Seven make a Lodge?

*Anf.* Because there are Seven Liberal Sciences.

D

*Maf.*

[ 10 ]  
*Mas.* Will you name them, Brother?  
*Anf.* Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy.

*Mas.* Brother, what do those Sciences teach you?  
*Anf.* Grammar teaches me the Art of Writing and Speaking the Language taught me, according to the first, second, and third Concord.

*Mas.* What doth Rhetoric teach you?  
*Anf.* The Art of speaking upon any Topic whatsoever.  
*Mas.* What doth Logic teach you?  
*Anf.* The Art of reasoning well, whereby you may find out Truth from Falsehood.

*Mas.* What doth Arithmetic teach you?  
*Anf.* The Use of Numbers.  
*Mas.* What doth Geometry teach you?

*Anf.* The Art of measuring, whereby the *Egyptians* found out their own Land, or the same Quantity which they had before the Overflowing of the River *Nile*, that frequently used to water their Country; at which Time they fled to the Mountains till it went off again, and this made them have continual Quarrels about their Lands.

*Mas.* What doth Music teach you, Brother?  
*Anf.* The Virtue of Sounds.  
*Mas.* What doth Astronomy teach you?  
*Anf.* The Knowledge of the Heavenly Bodies.  
*Mas.* Why should Eleven make a Lodge, Brother?  
*Anf.* There were Eleven Patriarchs when *Joseph* was sold into *Egypt*, and supposed to be lost.  
*Mas.* The second Reason, Brother?  
*Anf.* There were but Eleven Apostles when *Judas* betrayed Christ.

*Mas.* What Form is your Lodge?  
*Anf.* An oblong Square.  
*Mas.* How long, Brother?  
*Anf.* From East to West.  
*Mas.* How wide, Brother?  
*Anf.* Between North and South.  
*Mas.* How high, Brother?  
*Anf.* From the Earth to the Heavens.  
*Mas.* How deep, Brother?  
*Anf.* From the Surface of the Earth to the Center.  
*Mas.* Why is your Lodge said to be from the Surface to the Center of the Earth?  
*Anf.* Because that Masonry is universal.  
*Mas.* Why is your Lodge situated East and West?  
*Anf.* Because all Churches or Chapels are, or ought to be so.  
*Mas.*

*Mas.* Why so, Brother?

*Anf.* Because the Gospel was first preached in the East, and extended itself to the West.

*Mas.* What supports your Lodge?

*Anf.* Three Great Pillars.

*Mas.* What are their Names?

*Anf.* Wisdom, Strength, and Beauty.

*Mas.* Who doth the Pillar of Wisdom represent?

*Anf.* The Master in the East.

*Mas.* Who doth the Pillar of Beauty represent?

*Anf.* The Junior Warden in the South.

*Mas.* Why should the Master represent the Pillar of Wisdom?

*Anf.* Because he gives Instructions to the Crafts to carry on their Work in a proper Manner, with good Harmony.

*Mas.* Why should the Senior Warden represent the Pillar of Strength?

*Anf.* As the Sun sets to finish the Day, so the Senior Warden stands in the West to pay the Hirelings their Wages, which is the Strength and Support of all Business.

*Mas.* Why should the Junior Warden represent the Pillar of Beauty?

*Anf.* Because he stands in the South at high Twelve at Noon, which is the Beauty of the Day, to call the Men off from Work to Refreshment, and to see that they come on again in due Time, that the Master may have Pleasure and Profit therein.

*Mas.* Why is it said that your Lodge is supported by those three great Pillars, Wisdom, Strength, and Beauty?

*Anf.* Because Wisdom, Strength, and Beauty, is the Finisher of all Works, and nothing can be carried on without them.

*Mas.* Why so, Brother?

*Anf.* Because there is Wisdom to contrive, Strength to support, and Beauty to adorn.

*Mas.* Had you any Covering to your Lodge?

*Anf.* Yes, a clouded Canopy, of divers Colours,

*Mas.* How blows a Mason's Wind, Brother?

*Anf.* Due East and West.

*Mas.* What is it o'Clock, Brother?

*Anf.* High Twelve.

*Mas.* Call the Men off from Work to Refreshment, and see that they come on again in due Time.

[The Entered Apprentice's Lecture being finished, it is customary for the Master to call upon one of the Brethren, who can best acquit himself, for the following Song, which is always readily complied with.]

**SONG, at the Conclusion of the Entered Apprentice's  
L E C T U R E.**

**C**OME, let us prepare,  
We Brothers that are,  
Assembled on ev'ry Occasion ;  
Let's drink, laugh, and sing,  
Our Wine has a Spring ;  
Here's a Health to an Accepted Mason.

*Chorus. Let's drink, &c.*

The World is in Pain  
Our Secrets to gain,  
And still let them wonder and gaze on ;  
They ne'er can divine,  
The Word or the Sign,  
Of a Free and an Accepted Mason.  
'Tis this, and 'tis that,  
They cannot tell what,  
Why so many great Men of the Nation,  
Should Aprons put on,  
To make themselves One,  
With a Free and an Accepted Mason.

Great Kings, Dukes, and Lords,  
Have laid by their Swords,  
Our Mylt'ry to put a good Grace on ;  
And ne'er been alham'd,  
To hear themselves nam'd,  
With a Free and an Accepted Mason.

Antiquity's Pride  
We have on our Side,  
And it maketh Men just in their Station ;  
There's nought but what's good,  
To be understood,  
By a Free and an Accepted Mason.

We're true and sincere,  
And just to the Fair,  
Who will trust us on every Occasion ;  
No Mortal can more  
The Ladies adore  
Than a Free and an Accepted Mason.

Then join Hand in Hand,  
T'each other firm stand,  
Let's be merry, and put a bright Face on ;  
What Mortal can boast,  
So noble a Toast,  
As a Free and an Accepted Mason !

While this Song is singing, they all stand round the Table, and when they come to the last Verse, they join Hands cross-ways in the following Manner: The Right-Hand Man takes hold of the Left-Hand of his Neighbour with his Right-Hand; and the Left-Hand Man takes hold of the Right-Hand of his next Brother with his Left-Hand, so as to form a Chain by so many Links, and all join in the Chorus, jumping violently with their Feet on the Floor, and shaking their Hands up and down, linked together as above, keeping exact Time with both.

Every one now talks of what he pleases; and as it is generally half an Hour before they proceed to Business, those who perhaps have ordered a Supper retire into another Room; but before they are permitted, the Master proceeds to call the Men off from Work, as it is termed, which is done in this Manner: The Master whispers to the Senior Deacon, who sits on his Right-Hand, and says, "It is high Time to call the Men from Work to refresh themselves;" The Senior Deacon whispers it to the Senior Warden; and it is communicated from him to the Junior Deacon, who carries it to the Junior Warden; he proclaims it openly to the Lodge, and sets his Column upright \*, and the Senior Warden lays his down, which signifies that the Junior Warden is entrusted with the Care of the Lodge, while the Brethren refresh themselves.

In this Place it will be necessary to acquaint the Reader how he may discover an Entered Apprentice by drinking with him in Company. Take the Glass with your Right-Hand, and draw it across your Throat, either before or after you drink; and if an Apprentice is present, he will immediately take Notice of it, by asking you some Question in Masonry, which you will readily answer from this Book. If he asks you the Meaning of your doing that, you may whisper to him, that it is the Penalty of the Obligation of an Entered Apprentice. From this Answer he will proceed farther in his Inquiry.

The Brethren having now regaled themselves, they take their Seats, and the Master proceeds to set them on again, which is performed in the same Manner as the calling off; with this Difference, the Warden proclaims, "It is our

(\*) The Senior and Junior Wardens Columns are about twenty-five Inches long, and represent the Columns that support the Porch of Solomon's Temple; the Senior's is called JACHIN, and signifies Strength; the Junior's BOAZ, and signifies, *to establish in the Lord*. See the First Book of Kings, Chap. VII.

"Worship-

" Worshipful Master's Pleasure, that this Lodge is called  
 " from Refreshment to Work." The Junior Warden lays  
 down his Column, and the Senior sets his up. But as it  
 often happens, that the Time will not permit for the Fel-  
 low-Craft's Lecture, they close the Lodge, which is done  
 after the same Manner as that of Opening. The Senior  
 Warden declares it in the following Words : " It is our  
 " Master's Will and Pleasure, that this Lodge stand closed  
 " till the First or Third Wednesday in next Month,"  
 according to the Night the Lodge is held. Then the Mas-  
 ter, Wardens, Deacons, Secretary, &c. take off the En-  
 signs and Ornaments from their Necks, and every one is  
 at Liberty to depart or stay longer ; every thing of Masonry  
 is excluded ; they talk of what they please, and sing  
 various Songs for their Amusement.

I shall now proceed to the Second Degree of Masonry,  
 called the *Fellow-Crafts*; that is, one who has served his  
 Time justly and lawfully as an Entered Apprentice, and  
 desires to become more perfect in Masonry, by being  
 admitted a Fellow-Craft. But in most Lodges at this  
 Time, they are made Entered Apprentices and Fellow-  
 Crafts the same Evening. The Ceremony is the same,  
 though they have different Lectures, Pass-Word, and Grip  
 belonging to each.

*The Fellow-Craft's Lecture.*

*Mas.* BROTHER, are you a Fellow-Craft ?

*Ansf.* I am. Try me, prove me.

*Mas.* Where was you made a Fellow-Craft ?

*Ansf.* In a just and lawful Lodge.

*Mas.* How was you prepared to be made a Fellow-Craft ?

*Ansf.* I was neither naked, nor cloathed, bare-foot, nor  
 shod ; in a halting moving Posture ; deprived of all Metal,  
 I was led to the Door of the Lodge by the Hand of a  
 Brother.

*Mas.* How got you Admittance ?

*Ansf.* By Three distinct Knocks.

*Mas.* What was said to you within ?

*Ansf.* Who comes there ?

*Mas.* Your Answer, Brother.

*Ansf.* One who has served his Time justly and lawfully as  
 an Entered Apprentice, and now begs to become more per-  
 fect in Masonry, by being admitted a Fellow-Craft.

*Mas.* How do you expect to attain to this Degree ?

*Ansf.* By the Benefit of a Pass-Word.

*Mas.*

*Mas.* Have you got that Pass-Word ?

*Anf.* I have.

*Mas.* Give it me, Brother.

*Anf.* SHIBBOLETH \*.

*Mas.* What did he then say to you ?

*Anf.* Pass, Shibboleth.

*Mas.* What became of you then ?

*Anf.* I was led twice round the Lodge.

*Mas.* Where did you meet with the first Opposition ?

*Anf.* At the Back of the Senior Warden.

*Mas.* Where did you meet with the second Opposition ?

*Anf.* At the Back of the Master, where I repeated the same as before.

*Mas.* What did he do with you ?

*Anf.* He ordered me back to the Senior Warden to receive Instructions.

*Mas.* What Instructions did he give you ?

*Anf.* He taught me to shew the Master my due Guard, and to take two Steps upon the second Step of a Right angled oblong Square, with my Right Knee bent bare, my Left Foot forming a Square, my Body upright, my Right Hand on the Holy Bible, my Left Arm supported by the Points of the Compases, forming a Square, where I took the Obligation of a Fellow-Craft.

*Mas.* Have you got that Obligation, Brother ?

*Anf.* I have, Right Worshipful.

*Mas.* Can you repeat it ?

*Anf.* I'll do my Endeavour, Right Worshipful, with your Assistance.

*Mas.* Pray stand up, and let the Brethren hear it.

#### *The Obligation of a Fellow Craft.*

" I—A. B. of my own Free Will and Accord, and in the Presence of Almighty God, and this Right Worshipful Lodge, dedicated to ~~St. John~~, do hereby swear, that I will always hale, conceal, and never reveal, that Part of a Fellow Craft to an Entered Apprentice, or either of them, except it be in a true and lawful Lodge of Crafts, him or them whom I shall find to be such, after just Trial and Examination.—I do furthermore swear, that I will answer all Signs and Summonses sent to me from a Lodge of Crafts, within the Length of a Cable Tow †. I also

\* SHIBBOLETH, the Pass-Word of a Fellow Craft, signifies Plenty. See the xiith Chapter of the Book of Judges.

† A Cable Tow is three Miles in Length; so that if a Fellow Craft is at that Distance from his Lodge, he is not culpable on Account of his Non-Attendance.

“ swear, that I will not wrong a Brother, nor see him wronged, but give him timely Notice of all approaching Dangers whatsoever, as far as in me is. I will also serve a Brother as much as lies in my Power, without being detrimental to myself or Family ; and I will keep all my Brother’s Secrets as my own, that shall be delivered to me as such, Murder and Treason excepted.—All this I swear with a firm and steady Resolution to perform the same, without any Equivocation or Hesitation in me whatsoever, under no less Penalty than to have my Heart torn from my naked left Breast, and given to the Vultures of the Air as a Prey. So help me God, and keep me steadfast in this my Fellow Craft’s Obligation.” [Kisses the Book.]

*Mas.* Thank you, Brother.—After you received this Obligation, pray what was shewn to you ?

*Ans.* The Sign of a Fellow Craft.

*Mas.* Pray give it me.

*Ans.* I will, Right Worshipful.

[He stands up, and puts his Right Hand to his Left Breast, keeping his Thumb square; and his Left Hand raised up, so as to form a Square.]

*Mas.* What was the next Thing done to you ?

*Ans.* He took me by the Right-Hand, and gave me the Grip and Word of a Fellow-Craft, and the Pass-Grip \*.

*Mas.* What did they then do to you ?

*Ans.* He took me by the Right-Hand, and said, Rise, Brother Boaz.

*Mas.* What followed after that, Brother ?

*Ans.* He ordered me back, when every Thing I had been divested of was restored, and I was brought in again in order to return Thanks †.

*Mas.* Being thus admitted, Brother, did you ever work as a Craft ?

*Ans.* Yes, Right Worshipful, in building the Temple.

*Mas.* Where did you receive your Wages ?

*Ans.* In the Middle Chamber.

*Mas.* When you came to the Door of the Middle Chamber, pray who did you see ?

*Ans.* A Warden.

\* The Pass-Grip is thus performed : You must put your Thumb Nail between the First and Second Joint of the Right-Hand, and whisper the Word SHIBBOLETH. The Grip of a Fellow-Craft is by putting the Thumb Nail on the Second Joint of the Right-Hand, and the Word is BOAZ.

† The Ceremony of returning Thanks is the same as the Entered Apprentice’s, excepting for admitting me a Fellow-Craft.

*Mas.*

*Mas.* What did he demand of you ?

*Anf.* The Pass-Word of a Fellow-Craft.

*Mas.* Did you give it him ?

*Anf.* I did, Right Worshipful.

*Mas.* Pray what is it ?

*Anf.* S H I B B O L E T H.

*Mas.* How got you to the Middle Chamber ?

*Anf.* Through the Porch.

*Mas.* Did you see any Thing worth your Notice ?

*Anf.* I did, 'Right Worshipful.

*Mas.* What was it ?

*Anf.* Two fine Brass Pillars.

*Mas.* What are their Names ?

*Anf.* J A C H I N and B O A Z.

*Mas.* How high were these Pillars ?

*Anf.* Thirty-five Cubits, with a Chapter Five Cubits \*, which made it Forty in the Whole.

[This is described more clearly in the Third Chapter of the Second Book of Chronicles, Verse 15th.]

*Mas.* What were they ornamented with, Brother ?

*Anf.* Two Chapters, each Five Cubits in Height.

*Mas.* What were they adorned with besides ?

*Anf.* Lilly-Work, Net-Work, and Pomegranates.

*Mas.* Were they hollow, Brother ?

*Anf.* Yes, Right Worshipful.

*Mas.* How thick was the outside Coat ?

*Anf.* Four Inches.

*Mas.* Where were they cast ?

*Anf.* On the Plain of Jordan, between Succoth and Zartha, in a Clay Ground, where all Solomon's Holy Vessels were cast.

*Mas.* Who cast them, Brother ?

*Anf.* Hiram Abiff, the Widow's Son.

This generally finishes the Fellow-Craft's Lecture, and very few Lodges go so far in their Questions and Answers : Therefore, in order to enliven the Company, the Master asks some good Singer to favour them with the following Song, which I have heard sung with great Energy and Rapture throughout the Lodge, every Brother bearing a Part in the Chorus.

\* The Reader is here to understand that there are Three Sorts of Cubits ; the King's Cubit, Three English Feet ; the Holy Cubit, one Foot Six Inches ; and the common Cubit, Twenty-one Inches. The Cubit mentioned in the Old Testament is the Holy Cubit, which is One Foot Six Inches.

## The FELLOW-CRAFT's SONG.

**H**AILL, Masonry ! thou Craft divine !  
 Glory of Earth, from Heaven reveal'd,  
 Which does with Jewels precious shine,  
 From all but Masons Eyes conceal'd.

C H O R U S.  
 Thy Praises due who can rehearse,  
 In nervous Prose, or flowing Verse ?

As Men from Brutes distinguish'd are,  
 A Mason other Men excells,  
 For what's in Knowledge choice or rare  
 But in his Breast securely dwells.

C H O R U S.  
 His silent Breast and faithful Heart  
 Preserve the Secrets of the Art.

From scorching Heat, and piercing Cold,  
 From Beasts whose Roar the Forest rends ;  
 From the Assaults of Warriors bold,  
 The Mason's Art Mankind defends.

C H O R U S.  
 Be to this Art due Honour paid,  
 From which Mankind receives such Aid.

Ensigns of State, that feed our Pride,  
 Distinctions troublesome and vain,  
 By Masons true are laid aside :  
 Arts free-born Sons such Toys disdain.

C H O R U S.  
 Ennobled by the Name they bear,  
 Distinguish'd by the Badge \* they wear.

Sweet Fellowship from Envy free,  
 Friendly Converse of Brotherhood !  
 The Lodge's lasting Cement be,  
 Which has for Ages firmly stood.

C H O R U S.  
 A Lodge thus built for Ages past  
 Has lasted, and will for ever last.

\* Here the whole Lodge strike their Right Hands all at once on their Aprons, keeping as regular Time as the Soldiers in St. James's Park, when they strike their Cartouch-Boxes.

Then

Then in our Songs be Justice done,  
To those who have enrich'd the Art,  
From *Jabal* down to *Aberdour* \*:  
And let each Brother bear a Part.

## C H O R U S.

Let noble Masons Healths go round,  
Their Praise in lofty Lodge resound.

In Company the Fellow-Craft takes the Pot or Glass, and draws it across his Left Breast, and touches it; the Penalty being this, that he would sooner have his Heart torn from his Left Breast, and given to the Fowls of the Air, than discover the Secrets of Masonry. Sometimes this is done with the Right-Hand only, as it is less taken Notice of by Strangers.

Having given the Entered Apprentice and Fellow-Craft's Part, I now proceed to the third and last Degree of Masonry, which is termed *the Master's Part*, it being performed in the same Manner as the other two, viz. by Way of Question and Answer, and is as follows:

*Mas.* BROTHER, where have you been?

*Ans.* In the West.

*Mas.* And where are you going?

*Ans.* To the East.

*Mas.* Why do you leave the West and go to the East?

*Ans.* Because the Light of the Gospel was first shewn in the East.

\* *Lord Aberdour* was formerly Grand Master; at present Lord Petre fills that Station; and they make Use of his Name accordingly.—For the Entertainment of our Readers the Editor has obtained a compleat List of all the Grand Masters, since the Year 1722, viz.

Francis Scott, Earl of Dalkeith,  
Charles Lenox, Duke of Richmond,  
Lenox, and Aubigny,  
J. Hamilton, Lord Paisley,  
Wm O'Brien, Earl of Inchiquin,  
Henry Hare, Lord Colraine,  
James King, Lord Kington,  
Tho. Howard, Duke of Norfolk,  
T. Coke, Lord Lovell,  
Anth. Brown, Ld Visc. Montacute,  
James Lyon, Earl of Strathmore,  
John Lindsay, Earl of Craufurd,  
Tho. Thynne, Ld Visc. Weymouth,  
John Campbell, Earl of Loudoun,

Edward Bligh, Earl of Darnley,  
H. Bridges, Marq. of Caernarvon,  
Robert Raymond, Lord Raymond,  
John Keith, Earl of Kintore,  
J. Douglas, Earl of Morton,  
John Ward, Lord Ward,  
Tho. Lyon, Earl of Strathmore,  
James Cranftoun, Lord Cranftoun,  
William Byron, Lord Byron,  
John Proby, Lord Caryfort,  
James Bridges, Earl of Caernarvon,  
Sholto Ch. Douglas, Ld Aberdour,  
W. Shirley, Lord Ferrers, and the  
present Lord Petre.

By the above noble List of Grand-Masters, such as no Age, Society, or Kingdom could ever boast to have ruled them, Masonry has been fixed on the solid Basis it now stands.

*Mas.* What are you going to do in the East ?

*Anf.* To seek for a Lodge of Masters.

*Mas.* Then you are a Master Mason, I presume ?

*Anf.* I am so taken and accepted among Masters.

*Mas.* Where was you made Master ?

*Anf.* In a Lodge of Masters.

*Mas.* How was you prepared to be made Master ?

*Anf.* My Shoes were taken off my Feet, my Arms and Breast were naked, and I was depriv'd of all Metal. In this Manner I was led to the Door of the Lodge \*.

*Mas.* How got you Admittance ?

*Anf.* By Three distinct Knocks.

*Mas.* What was then said to you from within ?

*Anf.* Who comes there ?

*Mas.* Your Answer, Brother ?

*Anf.* One who hath lawfully and truly served his Time as an Entered Apprentice and Fellow-Craft, and now begs to attain the last and most honourable Degree of Masonry, by being admitted a Master.

*Mas.* How do you expect to attain it ?

*Anf.* By the Benefit of a Pass-Word.

*Mas.* Can you give me that Word, Brother ?

*Anf.* I can and will, Right Worshipful.

*Mas.* Pray give it me, then.

*Anf.* T U B A L C A I N †.

*Mas.* What was then said to you ?

*Anf.* Enter T U B A L C A I N .

*Mas.* How was you disposed of ?

*Anf.* I was led round the Lodge.

*Mas.* Where did you meet with the first Opposition ?

*Anf.* At the Back of the Master.

*Mas.* What did he demand of you ?

*Anf.* The same as at the Door.

*Mas.* How did he dispose of you ?

*Anf.* He ordered me back to the Senior Warden in the West to receive proper Instructions.

\* The Difference between the Manner of preparing the Person for the Degree of Master, and the Entered Apprentice and Fellow-Craft, is this : That the Entered Apprentice's Left Arm and Left Breast is naked, with the Left Shoe off ; and the Fellow-Craft's Right Breast is naked, with the Right Shoe off.

† T U B A L C A I N was the first Person who made Use of Brass, Iron, and other Metals, and is said to be the Inventor of Music. His Descent was from the fifth Generation of Cain. In Scripture it is said he became famous in working Metals, which *Hiram* afterwards greatly improved.

*Mas.*

*Mas.* What were those Instructions, Brother?

*Ansf.* He instructed me as I stood in the West, *First*, To shew the Master in the East the due Guard or Sign of an Entered Apprentice, and to take one Step upon the First Step of the Right Angle of an Oblong Square, with my Left Foot forming a Square. *Secondly*, To make two Steps upon the same Oblong Square, and to shew the Sign of a Fellow Craft. *Thirdly*, I was taught to take two Steps upon the same Oblong Square, with both my Knees bent, and bare; my Body upright, my Right Hand upon the Holy Bible, both Points of a Pair of Compasses being pointed to my Right and Left Breast, where I took the solemn Oath or Obligation of a Master-Mason.

*Mas.* Brother, can you remember the Obligation you speak of?

*Ansf.* I'll do my Endeavour, Right Worshipful, with your Assistance.

*Mas.* Pray stand up, and begin.

*Ansf.* "I A. B. of my own Free Will and Accord, and  
"in the Presence of Almighty God, and this Right Wor-  
"shipful Lodge, dedicated to Holy St. John, do hereby and  
"hereon most solemnly and sincerely swear, that I will  
"always hale, conceal, and never reveal, this Part of a  
"Master-Mason to a Fellow-Craft, any more than that of  
"a Fellow-Craft to an Apprentice, or any of them, to the  
"rest of the World, except in a true and lawful Lodge of  
"Masters, him or them whom I shall find to be such, after  
"a just Trial and Examination.—I furthermore do swear,  
"that I will attend all Summonses sent to me from a Lodge  
"of Masters, if within the Length of a Cable-Tow.—I  
"will also keep all my Brothers Secrets as my own, Tre-  
"son and Murder excepted, and that at my own Free  
"Will.—I will not wrong a Brother, or see him wronged,  
"but give him Notice of all Danger, as far as in my  
"Power lies.—And I also swear, that I will conform myself  
"to all the Laws and Institutions of this Lodge.—All this  
"I swear, with a firm and fixed Resolution to perform the  
"same, under no less Penalty than to have my Body severed  
"in two; the one Part carried to the South, the other to  
"the North; my Bowels burnt to Ashes, and the Ashes to  
"be scattered to the four Winds of the Heavens, that no  
"farther Remembrance of such a vile Wretch may exist  
"among Men (and in particular Masons). So help me  
"God, and keep me stedfast in this my Master's Obliga-  
"tion." [Kisses the Book.]

*Mas.*

[ 3 ]  
*Mas.* Thank you, Brother.—Pray what was shewn you after you had received this Obligation?

*Ans.* One of the Master's Signs.

[This Sign is given by drawing your Right-Hand across your Belly, which is the Penalty of the Obligation. Then he gives the Master the Grip of an Apprentice, who says, What's this? The Person answers, The Grip of an Entered Apprentice.]

*Mas.* Has it got a Name?

*Ans.* It has, Right Worshipful.

*Mas.* Will you give it me?

*Ans.* J A C H I N.

*Mas.* Will you be of or from?

*Ans.* From.

*Mas.* From what, Brother?

*Ans.* From an Entered Apprentice to a Fellow-Craft.

*Mas.* Pass, Brother.

[He puts his Thumb between the first and second Joint, which is the Pass-Grip, and you pronounce the Word SHIBBOLETH.]

*Mas.* What was done to you after that?

*Ans.* He took me by the Grip of a Fellow-Craft, and said, What's this?

*Mas.* Your Answer, Brother.

*Ans.* The Grip of a Fellow-Craft.

*Mas.* Has it got a Name?

*Ans.* It has.

*Mas.* Will you give it me?

*Ans.* B O A Z.

*Mas.* What was then said to you?

*Ans.* Rise up, Brother B O A Z.

*Mas.* Brother, what followed?

*Ans.* He told me I represented one of the greatest Men in the World, viz. our Grand Master *Hiram*, who was killed just at the finishing of the Temple; and the Manner of his Death is thus related:

“ There were originally fifteen Fellow-Crafts, who perceiving the Temple almost finished, and not having received the Master's Word, they grew impatient, and agreed to extort it from their Master *Hiram* the first Opportunity they could find of meeting him alone, that they might pass for Masters in other Countries, and receive the Wages or Profits of Masters; but before they could accomplish their Scheme, twelve of them recanted; the other three were obstinate, and determined to have it by Force, if no other Way

Way could be found ; their Names were *Jubela*, *Jubelo*, and *Jubelum*.

" It being always the Custom of *Hiram*, at Twelve at Noon, as soon as the Men were called off to refresh themselves, to go into the *Sanctum Sanctorum*, or Holy of Holies, to pay his Devotion to the true and living God, the three Assassins above-mentioned placed themselves at the East, West, and South Doors of the Temple. At the North there was no Entrance, because the Rays of the Sun never dart from that Point.

" *Hiram*, having finished his Prayer to the Lord, came to the East Door, which he found guarded by *Jubela*, who demanded the Master's Grip in a resolute Manner ; he received for Answer from *Hiram*, that it was not customary to ask it in such a Strain ; that he himself did not receive it so ; adding, that he must wait, and Time and Patience would bring it about. He told him farther, that it was not in his Power alone to reveal it, except in the Presence of *Solomon King of Israel*, and *Hiram King of Tyre*. *Jubela* being dissatisfied with this Answer, struck him across the Throat with a twenty-four Inch Gauge. *Hiram* upon this Usage flew to the South Door of the Temple, where he was met by *Jubelo*, who asked him the Master's Grip and Word in like Manner as *Jubela* had done before ; and on receiving the same Answer from his Master, he gave him a violent Blow with a Square upon his Left Breast, which made him reel. Upon recovering his Strength, he ran to the West Door, the only Way left him of escaping ; and on being interrogated by *Jubelum* to the same Purport, who guarded that Passage, (to whom he replied as at first) he received a terrible Fracture upon his Head with a Gavel \*

or

---

\* When you come to this Part of the Ceremony of making a Master, it occasions some Surprise ; the Junior Warden strikes you with a twenty-four Inch Gauge across your Throat ; the Senior Warden follows the Blow by striking you with a Square on the Left Breast ; and almost at the same Instant the Master knocks you down with the Gavel. This is the Custom in most Lodges ; and it requires no small Share of Courage, for the Blows are frequently so severe, that the poor Candidate falls backwards on the Floor ; and the greater his Terror at this Usage, the more the Brethren are pleased. This Custom favours too much of Barbarity ; and many Instances can be produced of Persons in this Situation, who have requested on their Knees to be set at Liberty, and others who have made their Escape as fast as possible out of the Lodge.—The French and Natives of Switzerland have a more striking and solemn Way of representing the Death of *Hiram*. When a Brother comes into the Lodge, in Order to be raised to the Degree

or Setting Maul, which occasioned his Death. After this they carried the Body out at the West Door \*, and hid it under some Rubbish till Twelve o'Clock the next Night, when they met by Agreement, and buried him on the Side of a Hill, in a Grave Six Feet perpendicular, dug due East and West.

*Mas.* After you was thus knocked down, what was said to you then?

*Anf.* I was told I represented one of the greatest Men in the World lying dead, *viz.* our Grand Master *Hiram*.

*Mas.* Thank you, Brother.—Pray go on.

*Anf.* As I lay on my Back, the Master informed me how *Hiram* was found; and by what Means the three Ruffians were discovered, as follows:

" Our Master *Hiram* not coming to view the Workmen as usual, King *Solomon* caused strict Search to be made; but this proving ineffectual, he was supposed to be dead. The Twelve Fellow-Crafts who recanted, hearing the Report, their Consciences pricking them, went to *Solomon* with white Aprons and Gloves, Emblems of their Innocence, and informed him of every Thing relative to the Affair, as far as they knew, and offered their Assistance in order to discover the three other Fellow-Crafts, who had absconded. They separated, and divided themselves into four Parties; three East, West, North, and South, in quest of the Murderers. As one of the twelve was travelling on the Sea-Side, near

Degree of Master, one of the Members lies flat on his Back, with his Face disfigured and besmeared with Blood, on the Spot where the Drawing on the Floor is made. His natural Surprise and Confusion immediately appears, and one of the Brethren generally addresses him to the Purport following: " Brother, be not frightened; this is the unfortunate Remains of a worthy Master, that would not deliver the Grip and Word to three Fellow-Crafts, who had no Right to it; and from this Example we learn our Duty, *viz.* to die before we deliver the Master's Part of Masonry to those who have no Claim thereto." On kneeling to receive the Obligation, the supposed dead Brother lies behind you, and during the Time of administering the Oath, and reading the History of his Death, he gets up, and you are laid down in his Place. This is the most material Difference between the French and English Method of making a Master Mason; and that it is more agreeable to Humanity than giving a Man a violent Blow on the Forehead with a Gavel, must be obvious to every Reader.

\* In this Point the Masons themselves differ; some of them say, he was not carried out at the West Door, but buried on the Spot where he was killed, in this Manner: The three Assassins took up Part of the Pavement, made a Hole, and covered him over with the Stones as soon as they had crammed him in; after which they conveyed the Rubbish out in their Aprons to prevent Suspicion.

Zoppa,

Joppa, being fatigued, he sat down to refresh himself; but was soon alarmed by the following hideous Exclamations from the Cliff of a Rock: "Oh! that my Throat had been cut across, my Tongue torn out by the Root, and buried in the Sands of the Sea at Low Water Mark a Cable's Length from the Shore, where the Tide ebbs and flows twice in Twenty-four Hours, ere I had consented to the Death of our Grand Master *Hiram!*"—"Oh! (says another) "that my Heart had been torn from under my naked Left Breast, and given a Prey to the Vultures of the Air, rather than I had been concerned in the Death of so good a Master!"—"But (says a third) I struck him harder than you both; 'twas I that killed him. Oh! that my Body had been severed in two, and scattered to the South and North; my Bowels burnt to Ashes in the South, and scattered between the four Winds of the Earth, ere I had been the Cause of the Death of our good Master *Hiram!*" The Fellow-Craft hearing this, went in quest of his two Associates, and they entered the Cliff of the Rock, took and bound them fast, and brought them to King Solomon, before whom they voluntarily confessed their Guilt, and begged to die. The Sentence passed on them was the same as they expressed in their Lamentation in the Cliff; Jubela's Throat was cut across; Jubelo's Heart was torn from under his Left Breast; and Jubelum's Body was severed in two, and scattered in the South and North.

"When the Execution was over, King Solomon sent for the Twelve Crafts, and desired them to take the Body of *Hiram* up, in order that it might be interred in a solemn Manner in the *Sanctum Sanctorum*; he also told them, that if they could not find a Key-Word about him, it was lost; for there were only three in the World to whom it was known; and unless they were present, it could not be delivered. *Hiram* being dead, it consequently was lost. However, as *Solomon* ordered, they went and cleared the Rubbish, and found their Master in a mangled Condition, having lain fifteen Days; upon which they lifted up their Hands above their Heads in Astonishment, and said, *O Lord, my God!* This being the first Word and Sign, King *Solomon* adopted it as the grand Sign of a Master Mason, and it is used at this Day in all the Lodges of Masters."

*Mas.* Brother, when *Hiram* was thus found dead, how was he raised?

*Ans.* By the Five Points of Fellowship.

F

*Mas.*

*Mas.* What are these Five Points of Fellowship?

*Anj.* He was taken by the Entered Apprentice's Grip, and the Skin slipped off. Then he was taken by the Fellow-Craft's Grip, which also slipped off; and lastly, by the Master's Grip\*.

*Mas.* Brother, it appears you could not have been raised but by the Five Points of Fellowship. Pray explain them.

*Anj.* Hand in Hand signifies, that I will always put forth my Hand to serve a Brother as far as in my Power lies.—Foot to Foot, that I never will be afraid to go a Foot out of my Way to serve a Brother.—Knee to Knee, that when I pray, I should never forget my Brother's Welfare.—Breast to Breast, to shew I will keep my Brother's Secrets as my own.—The Left Hand supporting the Back, that I will always support a Brother, as far as I can, without being detrimental to my own Family.

*Mas.* Thank you, Brother.—But pray, why was you deprived of all Metal?

*Anj.* Because there was neither Axe, Hammer, nor Sound of any Metal Tool heard in the Building the Temple of Solomon.

*Mas.* Why so, Brother?

*Anj.* Because it should not be polluted.

*Mas.* How is it possible, Brother, that such a large Building should be carried on without the Use or Sound of some Metal Tool?

*Anj.* It was prepared in the Forest of Lebanon, and brought down upon proper Carriages, and set up with wooden Mauls made on Purpose for the Occasion.

*Mas.* Why were both your Shoes taken off from your Feet?

*Anj.* Because the Place I stood on, when I was made a Mason, was Holy Ground.

*Mas.* What supports our Lodge?

*Anj.* Three Pillars.

*Mas.* Pray what are their Names, Brother?

*Anj.* Wisdom, Strength, and Beauty.

*Mas.* What do they represent?

---

\* The Master's Grip is thus performed: You take a Brother with the four Finger Nails of your Right Hand, and press close into the lower Part of the Wrist of his Right Hand with all your Strength; your Right Foot to his Right Foot, and his Right Knee to your Right Knee; the Right Breast to that of your Brother, and your Left Hand supporting his Back. In this Position you whisper in his Ear MAHABONE, or, as in the Modern Lodges, MAC BENACH, which is the Master's Word.

*Anj.*

*Ans.* Three Grand Masters; Solomon, King of Israel; Hiram, King of Tyre; and Hiram Abiff, who was killed by the three Fellow-Crafts.

*Mas.* Were these three Grand Masters concerned in the building of Solomon's Temple?

*Ans.* They were.

*Mas.* What was their Business?

*Ans.* Solomon found Provision and Money to pay the Workmen; Hiram, King of Tyre, provided Materials for the Building; and Hiram Abiff performed or superintended the Work.

(*End of the Master's Lecture.*)

*The Form observed at the Instalment of a Master, and the other Officers, on St. John's Day.*

THE Year being expired, a proper Person is fixed on by the Members of every Lodge to preside over and govern the Societies in the Capacity of Master. The Qualifications for this Office are, 1<sup>st</sup>, That he must be regularly and lawfully raised: 2<sup>dly</sup>, He ought to be a Man of good Character, and irreproachable in his private Conduct: 3<sup>dly</sup>, He must be well versed in the Laws and Constitutions of the Order, and ought to be temperate, cool, and quite perfect in going through the before-mentioned Lectures, as all the Questions are put by him, and he is often obliged to assist the Brethren in making the proper Answers \*; for every Mason sitting round the Table answers in his Turn, in the same Manner as Boys at Church saying the Catechism. This is termed *Working*. For Instance; Suppose a Brother meets another, and asks him if he was at his Lodge last Night? He says, Yes. Well, replies the other, *Did you work?* that is, did you go through the several Questions and Answers in any of the Lectures?—If any Member cannot, or does not chuse to work, when the Question is put, and it comes to his Turn, he gets up, and clapping his Hand on his Breast, addresses himself to the Master, and begs to be excused; then the Left-Hand Man answers in his Room.

The Brethren having chose a proper Man for this Office, and he being approved of by the Grand Master, they pro-

\* I have been in a Lodge, where the Master was quite ignorant of the common Rules of Grammar; frequently making such egregious Blunders, that the Brethren could scarce refrain from bursting into Laughter; and often embellishing his Questions with, "Brethren, 'you have let a Body know as how you cannot be raised but by the Five Points of Fellowship, &c. tell us which they be,'" F 2

ceed to the Installding him as follows: He kneels down in the South Part of the Lodge, and the late Master gives him the following Obligation before he resigns the Chair, which he repeats:

" I—*A. B.* of my own free Will and Consent, in the Presence of Almighty God, and this Right Worshipful Lodge, dedicated to St. John, do most solemnly and sincerely swear, that I will not deliver the Word and Grip belonging to the Chair whilst I am Master, or at any Time hereafter, except it be to a Master in the Chair, or a Past-Master, him or them whom I shall find to be such after due Trial and Examination.—I also swear, that I will act as Master of this Lodge till next St. John's Day; and fill the Chair every Lodge Night, if I am within the Length of my Cable Tow.—I likewise further promise, that I will not wrong this Lodge: But act in every Respect for the Good of Masonry, by behaving myself agreeable to the rest of the Brethren; and maintaining good Order and Regularity in this Lodge, as far as lies in my Power. All this I swear, with a firm and stedfast Resolution to perform the same, under no less than the four following Penalties: My Throat cut across, my Tongue torn out, my Heart torn from my Left Breast, and my Body severed in two. So help me God, and assist me in this my Obligation belonging to the Chair." [Kisses the Book.]

The Past-Master raises him up, and takes off the Jewels and Ribbon from his own Neck, and puts it on the New Master, taking him at the same time by the Master's Grip, and whispering in his Ear the Word CHIBBELUM \*; after which he slips his Hand from the Master's Grip to the Elbow, and presses his Nails in, as is done in the Grip of the Master under the Wrist.

The Senior and Junior Warden, Secretary, &c. receive the Obligation as the Master, except the Grip and Word; there being none peculiar to them.

Having now gone through the several Degrees and Lectures belonging to the Entered Apprentice, Fellow-Craft, Master, and the Manner of Instalment, I shall close the

---

\* CHIBBELUM signifies a worthy Mason. The Origin of the Words and Signs among Free Masons was on this Account: Hiram, the chief Architect of the Temple, had so great a Number of Workmen to pay, that he could not possibly know them all; he therefore gave each Degree, or Class, a particular Sign and Word, by which he could distinguish them more readily, in order to pay them their different Salaries.

Work

Work with a few general Directions, dividing them under the following Heads :

I. A Description of the Ornaments worn by the different Officers when assembled in the Lodge, and their proper Places of sitting.

The MASTER, who sits in the East of the Lodge, has the Rule and Compass, and Square hanging to a Ribbon round his Neck, and a black Rod in his Hand, when he opens the Lodge, near Seven Feet high.

The SENIOR WARDEN sits in the West, with a Level hanging by a Ribbon round his Neck, and a Column placed on the Table, about twenty-nine Inches long.

The JUNIOR WARDEN's Place is in the South, with the Plumb-Rule hanging by a Ribbon from his Neck, and a Column in his Hand.

The SECRETARY wears the Cross-Pens, hanging in the same manner.

The Senior and Junior DEACONS have each a black Rod, with the Compass hanging round their Necks; the Senior sits at the Back of the Master, or at his Right-Hand; the Junior at the Senior Warden's Right-Hand.

The PAST-MASTER has the Compasses and Sun, with a Line of Cords about his Neck.

The TREASURER has a Key hanging from his Neck.

II. The Manner of giving the Signs of each Degree, and the Word belonging to it, with the Fellow-Craft and Master's Clap.

The Master's Sign, Grip, and Word, &c.

*The Sign.* Draw the Right-Hand edgways across your Belly, which is the Penalty of the Obligation.

*The Grip.* Take hold of the Right-Hand of your Brother with your Right-Hand, and press the four Finger Nails hard under the Wrist of his Right-Hand; put your Right Foot to his Right Foot; your Right Knee to his Right Knee; and his Right Breast to yours, with your Left-Hand supporting his Back.

*The Word* is MAHABONE; or, in some Lodges, MAC-BENACH.

*The Pass-Word* is TUBAL-CAIN.

*The Master's Clap,* is by holding both your Hands above your Head, and striking them down at once upon your Apron, both Feet keeping Time. They assign two Reasons for this Sign, viz. When the Twelve Fellow-Crafts saw their Master lie dead, they lifted up their Hands in Surprise, and said, O Lord our God! and that when Solomon dedicated the Temple to the Lord, he stood up, and lifting up

up both his Hands, exclaimed, *O Lord my God, great art Thou above all Gods.*

*The Fellow-Craft's Sign, Grip, Word, and Clap,*

*Sign.* Put your Right-Hand to your Left Breast, keeping your Thumb square, and your Left-Hand upright, forming a Square.

*The Pass-Grip,* is by putting the Thumb-Nail of your Right-Hand between the first and second Joint of a Brother's Right-Hand.

*The Pass-Word is SHIBBOLETH.*

*The Grip* is the same as the Pass-Grip, except pressing your Thumb-Nail on the *second* Joint, instead of between the first and second.

*The Word is BOAZ.*

*The Fellow Craft's Clap* is by forming the Sign of a Craft as above, holding your Left-Hand square and upright; then clap your Right and Left-Hands together; and afterwards strike your Left Breast with your Right-Hand, and from thence give a Slap on your Apron, your Right Foot going at the same Time.

*The Entered Apprentice's Sign, Grip, and Word.*

*The Sign.* Draw your Hand across your Throat edgeways, The Penalty of the Obligation being this, that an Apprentice would sooner have his Throat cut than discover the Secrets of Masonry.

*The Grip.* Take a Brother with your Right-Hand, and press hard with your Thumb-Nail upon the first Joint of the Fore-Finger of his Right-Hand.

*The Word.* Whisper in his Ear JACHIN.

The Master kneels upon both Knees in the Ceremony of Making.

The Craft kneels with the Right Knee,

The Apprentice with the Left Knee,

*III. The Form observed in Drinking.*

The Table being plentifully stored with Wine and Punch, &c. every Man has a Glass set before him, and fills it with what he chuses, and as often as he pleases. But he must drink his Glass in Turn, or at least keep the Motion with the Rest. When therefore a publick Health is given, the Master fills first, and desires the Brethren to charge their Glasses; and when this is supposed to be done, the Master says, *Brethren, are you all charged?* The Senior and Junior Wardens

Wardens answer, *We are all charged in the South and West.* Then they all stand up, and observing the Master's Motion (like the Soldier his Right-Hand Man) drink their Glasses off; and if the Master proposes the Health or Toast with *three Times three Claps*, they throw the Glasses with the Right-Hand at full Length, bringing them across their Throats three Times, and making three Motions to put them down on the Table; at the third they are set down (though perhaps fifty in Number) as if it was but one; then raising their Hands Breast high, they clap nine Times against the Right, divided into three Divisions, which is termed *Drinking with three Times three*, and at the End they give a *Huzza*.

Having at Length gone through my Plan, I have nothing further to add than this, that the following is the best Method for a Stranger to gain Admittance, being what I have often tried in many Places, in order to be fully satisfied.

As soon as you come to the Door of the Lodge, you will find the Tyler on the Outside, with a drawn Sword in his Hand, and a white Apron on. Ask him if there is a full Lodge? and tell him you shall be glad of Admittance as a visiting Member; taking Care to provide yourself with a white Leather Apron, which you may shew him as if by Accident. He will, perhaps, ask you what Degree you are of, and desire a Sign, which you must shew him with Readiness, and likewise inform him what Lodge you belong to.

It being contrary to the Rules of the Society that the Tyler should admit a Stranger, he will go in, and acquaint the Master, that such a Person (mentioning your Name, and the Lodge you told him you belonged to) craves Admittance. Upon which one of the Wardens will come out to examine you. Draw your Right-Hand across your Throat edgeways, and he will say, "What's that?" Your Answer must be, "The due Guard of an Apprentice." Then he will take you by the first Joint of the Thumb of your Right-Hand, and press it hard with the Thumb Nail of his Right-Hand, and ask, "What's this?"—You must immediately answer, "The Grip of an Entered Apprentice."—If he is not fully satisfied with this, he will go further on in this Manner.

*Ques.* Has it got a Name?—You must answer, "It has." Then he will ask you to give it him.

*Ans.* I'll halve it with you.—Begin, says he.—*Ans.* JA.  
*Mas.* CHIN. *Ans.* JACHIN.

*Ques.* Will you be of or from? *Ans.* From.

*Ques.*

*Ques.* From what? *Ans.* From an Entered Apprentice to a Fellow-Craft. He will then shift his Thumb from the Apprentice's Grip towards the Fellow-Craft's, and ask, What's this? *Ans.* The Pass-Word of a Fellow-Craft. Give it me, says he. Whisper in his Ear, SHIBBOLETH. On this he will put his Thumb to the second Joint, and say, What's this? *Ans.* The Grip of a Fellow-Craft. Has it a Name? says he. *Ans.* It has.—Pray give it me. *Ans.* I will letter it, or halve it with you. *Mason.* I'll letter it with you.—*Ans.* Begin. *Mason.* No, you begin. *Ans.* B. *Mason.* O. *Ans.* A. *Mason.* Z. *Ans.* BOAZ.

What I have here offered being more than sufficient, you will be admitted, and you must put your Apron on, and take your Seat. If there should be a Making that Night, you will be perfect in the first Principles, and know more than one in ten who have been Masons many Years, and have never read this Book.

If you should, after this, chuse to go to a Lodge of Masters, the Ceremony is the same as above; but you are interrogated as to the Grip, Pass-Grip, and Word of a Master, which you cannot fail of answering by reading the Master's Part beforementioned. In all this you must take Care not to betray any Fear, but put on an Air of Assurance.

*The Ceremony observed at the Free-Masons Funerals, according to ancient Custom.*

No Mason can be interred with the Formalities of the Order, unless by his own especial Request, communicated to the Master of the Lodge, of which he died a Member; nor unless he had been advanced to the third Degree of Masonry.

The Master of the Lodge, on receiving Intelligence of his Death, and being made acquainted with the Day and Hour appointed for his Funeral, is to issue his Command for summoning the Lodge; and immediately to make Application, by the Grand Secretary, to the Deputy Grand Master, for a legal Power and Authority to attend the Procession, with his Officers, and such Brethren as he may approve of, properly cloathed.

The Dispensation being obtained, the Master may invite as many Lodges as he thinks proper, and the Members of the said Lodges may accompany their Officers in Form; but the whole Ceremony must be under the Direction of the Master of the Lodge to which the Deceased belonged; and he, and his Officers, must be duly honoured, and cheerfully obeyed on the Occasion.

All

All the Brethren, who walk in Procession, should observe, as much as possible, an Uniformity in their Dress. Decent Mourning, with White Stockings, Gloves, and Aprons, is most suitable and becoming. No Person ought to be distinguished with a Jewel, unless he is an Officer of one of the Lodges invited to attend in Form, and the Officers of such Lodges should be ornamented with White Sashes and Hatbands; as also the Officers of the Lodge to whom the Dispensation is granted, who should likewise be distinguished with White Rods.

In the Procession to the Place of Interment, the different Lodges rank according to their Seniority; the Junior ones preceding. Each Lodge forms one Division, and the following Order is observed:

The Tyler, with his Sword;

The Stewards, with white Rods;

The Brethren out of Office, two and two;

The Secretary, with a Roll;

The Treasurer, with his Badge of Office;

Senior and Junior Wardens, Hand in Hand;

The Pastmaster;

The Master;

The Lodge to which the deceased Brother belonged, in the following Order; all the Members having Flowers or Herbs in their Hands;

The Tyler;

The Stewards;

The Music [Drums muffled, and Trumpets covered];

The Members of the Lodge;

The Secretary and Treasurer;

The Senior and Junior Wardens;

The Pastmaster;

The Bible and Book of Constitutions on a Cushion, covered with black Cloth, carried by a Member of the Lodge;

The M A S T E R ;

The Choiristers, singing an Anthem;

The Clergyman;

Pall Bearers,

The B O D Y ,  
with the Regalia placed  
thereon, and two Swords  
crossed.

Pall Bearers;

Chief Mourner;

Affistant Mourners;

Two Stewards;

A Tyler.

G

One

One or two Lodges march, before the Procession begins, to the Church-yard, to prevent Confusion, and make the necessary Preparations. The Brethren are on no Account to desert their Ranks, or change their Places, but keep in their different Departments. When the Procession arrives at the Gate of the Church-yard, the Lodge to which the deceased Brother belonged, and all the rest of the Brethren, must halt, till the Members of the different Lodges have formed a perfect Circle round the Grave, when an opening is made to receive them. They then march up to the Grave; and the Clergyman, and the Officers of the acting Lodge, taking their Station at the Head of the Grave, with the Choiristers on each Side, and the Mourners at the Foot, the Service is rehearsed, an Anthem sung, and that particular Part of the Ceremony is concluded with the usual Forms. In returning from the Funeral, the same Order of Procession is to be observed.

This is the Whole of Masonry in all its Branches; and I defy any Mason to prove the contrary, being ready to answer any Question proposed, which must be carefully sealed up, and directed for R. S. to be left with my Publisher, mentioning the Name and Residence of every Person desiring any farther Information. And as to any anonymous Letters or Threatnings on Account of this Publication, they will be treated with Contempt, let them come from what Quarter they will. I also declare, that I will always attend and visit at the Lodges mentioned in the Introduction, or any others, as I have done for some Years past.

### *ODES, ANTHEMS, and SONGS, sung in the best LODGES.*

#### O D E I.

HAIL to the CRAFT! at whose serene Command,  
The gentle ARTS in glad Obedience stand:  
Hail, sacred MASONRY! of Source divine,  
Unerring Sov'reign of th' unerring Line:  
Whose Plumb of Truth, with never failing Sway,  
Makes the join'd Parts of Symmetry obey:  
Whose magic Stroke bids fell Confusion cease,  
And to the finish'd ORDERS gives a Place:  
Who rears vast Structures from the Womb of Earth,  
And gives imperial Cities glorious Birth.

To Works of Art her Merit not confin'd,  
She regulates the Morals, squares the Mind;  
Corrects with Care the Sallies of the Soul,  
And points the Tide of Passions where to roll:

On

On Virtue's Tablet marks HER Moral rule,  
And forms her Lodge an universal School,  
Where Nature's mystic Laws unfolded Stand,  
And Sense and Science join'd, go Hand in Hand.

O may HER social Rules instructive spread,  
Till Truth erect HER long neglected Head!  
Till thro' deceitful Night SHE dart her Ray,  
And beam full glorious in the Blaze of Day!  
Till Men by virtuous Maxims learn to move,  
Till all the peopled World HER Laws approve,  
And Adam's Race are bound in Brothers' Love.

{

## O D E II.

**W**AKE the Lute and quiv'ring Strings,  
Mystic Truths Urania brings;  
Friendly Visitant, to thee,  
We owe the Depths of MASONRY:  
Fairest of the Virgin Choir,  
Warbling to the Golden Lyre,  
Welcome, here thy ART prevail:  
Hail! divine Urania, hail!  
Here, in Friendship's sacred Bower,  
The downy wing'd, and smiling Hour,  
Mirth invites, and social Song,  
Nameless Mysteries among:  
Crown the Bowl and fill the Glass,  
To every Virtue, every Grace,  
To the BROTHERHOOD resound  
Health, and let it thrice go round.

We restore the Times of old,  
The blooming glorious Age of Gold;  
As the new Creation free,  
Blest with gay Euphrosyne;  
We with god-like Science talk,  
And with fair Astræa walk;  
Innocence adorns the Day,  
Brighter than the Smiles of May.  
Pour the rosy Wine again,  
Wake a louder, louder Strain;  
Rapid Zephyrs, as ye fly,  
Waft our Voices to the Sky;  
While we celebrate the NINE,  
And the Wonders of the Trine,  
While the ANGELS sing above,  
As we below, of PEACE and LOVE,

## A N T H E M I.

**G**RANT us, kind Heav'n, what we request,  
If Masonry let us be blest ;  
Direct us to that happy Place  
Where Friendship smiles in every Face :

Where Freedom and sweet Innocence  
Enlarge the Mind and cheer the Sense.

Where scepter'd Reason, from her Throne,  
Surveys the LODGE, and makes us one ;  
And Harmony's delightful Sway  
For ever theds ambrosial Day :

Where we blest Eden's Pleasure taste,  
Whilst balmy Joys are our Repast.

No prying Eye can view us here ;  
No Fool or Knave disturb our Cheer :  
Our well-form'd Laws set Mankind free,  
And give Relief to Misery :

The Poor, oppress'd with Woe and Grief,  
Gain from our bounteous Hands Relief.

Our LODGE the social Virtues grace,  
And Wisdom's Rules we fondly trace ;  
Whole Nature, open to our View,  
Points out the Paths we should pursue.

Let us subsist in lasting Peace,  
And may our Happiness increase,

## A N T H E M II.

**B**Y Masons' Art th' aspiring Dome  
On stately Columns shall arise,  
All Climates are their native Home,  
Their god-like Actions reach the Skies.  
Heroes and Kings revere their Name,  
While Poets sing their lasting Fame.

Great, noble, gen'rrous, good, and brave ;  
All Virtues they most justly claim ;  
Their Deeds shall live beyond the Grave,  
And those unborn their Praise proclaim.  
Time shall their glorious Acts enroll,  
While Love and Friendship charm the Soul.

SONG

— 43 —

## SONG I.

[*Tune*, Attic Fire.]

**A**RISE, and blow thy Trumpet, Fame !  
Free-Masonry aloud proclaim,  
To Realms and Worlds unknown :  
Tell them of mighty David's Son,  
The wise, the matchless Solomon,  
Priz'd far above his Throne.  
The solemn Temple's cloud-capt Towers,  
Th' aspiring Domes are Works of ours,  
By us those Piles were rais'd :  
Then bid Mankind with Songs advance,  
And through th' ethereal vast Expanse,  
Let Masonry be prais'd.  
We help the Poor in Time of Need,  
The Naked cloath, the Hungry feed,  
'Tis our Foundation Stone :  
We build upon the noblest Plan ;  
For Friendship rivets Man to Man, } *Chorus three Times.*  
And makes us all as one.  
Still louder, Fame, thy Trumpet blow ;  
Let all the distant Regions know  
Free-Masonry is this :  
Almighty Wisdom gave it Birth,  
And Heav'n has fix'd it here on Earth,  
A Type of future Bliss.

## SONG II.

[*Tune*, Rule Britannia.]

**W**HEN Earth's Foundation first was laid,  
By the Almighty Artist's Hand,  
'Twas then our perfect, our perfect Laws were made,  
Establish'd by his strict Command.  
*Cbor.* Hail, mysterious ; hail, glorious Masonry !  
That makes us ever great and free.  
As Man throughout for Shelter sought,  
In vain from Place to Place did roam,  
Until from Heaven, from Heaven he was taught  
To plan, to build, to fix his Home.  
Hail, mysterious, &c.  
Hence illustrious rose our Art,  
And now in beauteous Piles appear ;  
Which shall to endless, to endless Time impart,  
How worthy and how great we are.  
Hail, mysterious, &c.

Nor we less fam'd for ev'ry Tye,  
 By which the human Thought is bound ;  
 Love, Truth, and Friendship, and Friendship socially,  
 Join all our Hearts and Hands around.

Hail, mysterious, &c.

Our Actions still by Virtue blest,  
 And to our Precepts ever true,  
 The World admiring, admiring shall request  
 To learn, and our bright Paths pursue.

Hail, mysterious, &c.

### S O N G III.

[*Tune, Goddess of Ease.*]

**G**ENIUS of Masonry descend,  
 And with thee bring thy spotless Train ;  
 Constant our sacred Rites attend,  
 While we adore thy peaceful Reign :  
 Bring with thee Virtue, brightest Maid,  
 Bring Love, bring Truth, and Friendship here ;  
 While social Mirth shall lend her Aid,  
 To smooth the wrinkled Brow of Care.  
 Come, Charity, with Goodness crown'd,  
 Encircled in thy heav'nly Robe,  
 Diffuse thy Blessings all around,  
 To ev'ry Corner of the Globe :  
 See where she comes, with Power to bless,  
 With open Hand and tender Heart,  
 Which wounded is at Man's Distress,  
 And bleeds at ev'ry human Smart.  
 Envy may ev'ry Ill devise,  
 And Falshood be thy deadliest Foe,  
 Thou Friendship still shalt tow'ring rise,  
 And sink thine Adversaries low ;  
 Thy well-built Pile shall long endure,  
 Through rolling Years preserve its Prime,  
 Upon a Rock it stands secure,  
 And braves the rude Assautes of Time.  
 Ye happy Few, who here extend  
 In perfect Lines from East to West,  
 With fervent Zeal the Lodge defend,  
 And lock its Secrets in each Breast :  
 Since ye are met upon the Square,  
 Bid Love and Friendship jointly reign,  
 Be Peace and Harmony your Care,  
 Nor break the adamantine Chain.

Behold the Planets how they move,  
 Yet keep due Order as they run ;  
 Then imitate the Stars above,  
 And shine resplendent as the Sun :  
 That future Masons when they meet,  
 May all our glorious Deeds rehearse,  
 And say, their Fathers were so great,  
 That they adorn'd the Universe.

## SONG IV.

[*Tune, In Infancy, &c.*]

**L**E T Masonry from Pole to Pole  
 Her sacred Laws expand,  
 Far as the mighty Waters roll,  
 To wash remotest Land :  
 That Virtue has not left Mankind,  
 Her social Maxims prove,  
 For stamp'd upon the Mason's Mind,  
 Are Unity and Love.  
 Ascending to her native Sky,  
 Let Masonry increase ;  
 A glorious Pillar rais'd on high,  
 Integrity its Base.  
 Peace adds to Olive Boughs, entwin'd,  
 An emblematic Dove,  
 As stamp'd upon the Masons' Mind  
 Are Unity and Love.

## SONG V.

**L**E T Drunkards boast the Pow'r of Wine,  
 And reel from Side to Side ;  
 Let Lovers kneel at Beauty's Shrine,  
 The Sport of Female Pride :  
 Be ours the more exalted Part,  
 To celebrate the Mason's Art,  
 And spread its Praises wide.  
 To Dens and Thickets, dark and rude,  
 For Shelter Beasts repair ;  
 With Sticks and Straws the feather'd Brood,  
 Suspend their Nests in Air :  
 And Man untaught, as wild as these,  
 Binds up sad Huts with Boughs of Trees,  
 And feeds on wretched Fare.

But

But Science dawning in his Mind,  
 The Quarry he explores ;  
 Industry and the Arts combin'd,  
 Improv'd all Nature's Stores :  
 Thus Walls were built, and Houses rear'd,  
 No Storms nor Tempests now are fear'd  
 Within his well-fram'd Doors.

When stately Palaces arise,  
 When Columns grace the Hall,  
 When Tow'rs and Spires salute the Skies,  
 We owe to Masons all :  
 Nor Buildings only do they give,  
 But teach Men how within to live,  
 And yield to Reason's Call.

All Party Quarrels they detest,  
 For Virtue and the Arts,  
 Lodg'd in each true Free Mason's Breast,  
 Unite and rule their Hearts :  
 By these, while Masons square their Minds,  
 The State no better Subjects finds,  
 None act more upright Parts.

When Bucks and Albions are forgot,  
 Free-Masons will remain ;  
 Mushrooms, each Day, spring up and rot,  
 While Oaks stretch o'er the Plain :  
 Let others quarrel, rant, and roar ;  
 Their noisy Revels when no more,  
 Still Masonry shall reign.

Our Leathern Aprons may compare  
 With Garters red or blue ;  
 Princes and Kings our Brothers are,  
 May they our Rules pursue :  
 Then drink Success and Health to all  
 The Craft around this Earthly Ball,  
 May Brethren still prove true.





A New and Correct L I S T of all the ENGLISH  
R E G U L A R L O D G E S in Europe, Asia,  
Africa, and America, according to their Seniority  
and Constitution.

By Order of the GRAND MASTER.

Brought down to the Year 1775.

*N. B.* In the following LIST, M. stands for Monday, Tu. for Tuesday, W. for Wednesday, Th. for Thursday, F. for Friday, and Sa. for Saturday.

**1** LODGE of Antiquity, at the Mitre, in Fleet-street, formerly the Goose and Gridiron, in St. Paul's Church-yard, 1st and 3d W. Constituted Time immemorial.

**2** Somerset House Lodge, Adelphi Tavern, 2d and 4th M. Time immemorial.

**3** Lodge of Friendship, Star and Garter, New Bond-street, 2d and 4th W. Jan. 17, 1721.

**4** British Lodge, Sun, Curzon-street, May-fair, 2d and 4th Tu. Jan. 19, 1721.

**5** Tyrian Lodge, the Talbot, Tottenham-Court-road, 1st Th. Jan. 28, 1721.

**6** Lodge of Fortitude, Roe Buck, Oxford-street, 1st and 3d W. Feb. 27, 1722.

**7** King's Arms, New Bond-street, 1st and 3d F. Nov. 25, 1722.

**8** Ionic Lodge, White Horse, David-street, Grosvenor-square, 3d Tu. 1723.

**9** Dundee Arms Lodge, at their own private Room, in Red Lion-street, Wapping, 2d and 4th Th. 1722.

**10** Post-Office, Chatham, 1st and 3d M. March 28, 1723.

**11** King's Arms, Wandsworth, 1st Tu. March 30, 1723.

**12** Three Crowns, East Smithfield, 2d and 4th F. April 1, 1723.

**13** Mourning Bush Lodge, at the Paul's Head, Cateaton-street, 2d and 4th M. 1723.

**14** Anchor and Baptist Head Lodge, at the Crown and Rolls, Chancery-lane, 2d and last Th. Aug. 1, 1723.

**15** Golden Anchor, at the Ballast Key, in East Greenwich, 2d and 4th Tu. September 11, 1723.

**16** Globe Lodge, at the Crown and Rolls, Chancery-lane, 1st Th. Sept. 18, 1723.

**17** ——, Oct. 20, 1723.

**18** United Traders, Pewter Platter, Cross-street, Hatton-garden, 2d and 4th Th. Dec. 24, 1723.

**19** Thatched House, Norwich, St. Andrew's, Norwich, 1st Th. 1724.

**20** Three Tuns, at Portsmouth, 1724.

**21** Castle Lodge, Crown, Bow-lane, 2d and 4th M. Jan. 22, 1724.

**22** Black Lion, at Stockton upon Tees, in the County of Durham, 1st and 3d F. Feb. 2, 1724.

**23** The Globe, Fleet-street, 1st and 3d M. April, 1725.

a

**24** Pon's

2 A LIST of REGULAR LODGES.

- 24 Pon's Coffee House, Castle-street, Leicester-fields, 1st and 3d Tu. May 25, 1735.  
 25 St. Alban Lodge, Thatched House Tavern, St. James's-street, 1st M. Jan. 31, 1727.  
 26 The Crown, Little Cranbourn-alley, 1st and 3d Th. 1728.  
 27 ——, 1728.  
 28 St. John's Lodge, at Gibraltar, 1st Tu. March 9, 1729.  
 29 White Lion, Lynn Regis, Norfolk, 1st F. October 1, 1729.  
 30 Castle, Quaker-street, Spital-fields, 1st F. Jan. 26, 1730.  
 31 The Corner Stone Lodge, Lord Arran's Arms, New Bond-street, 2d and 4th Tu. March 25, 1730.  
 32 ——, May 22, 1730.  
 33 Britannick Lodge, Thatched House, St. James's-street, July 17, 1730.  
 34 Old Magpie, Bishopsgate-street, 2d M. 1730.  
 35 Ship Lodge, at the Ship and Com-pals, East Smithfield, 2d W. 1730.  
 36 Lodge of Economy, Queen's Arms Tavern, late Salutation and Cat, Newgate-street, 1st and 3d M. Jan. 11, 1731.  
 37 King's Head, Borough High-street, 3d M. Feb. 2, 1731.  
 38 Jerusalem Lodge, at the New Jerusalem Tavern, Clerkenwell, 2d and 4th W. Dec. 17, 1731.  
 39 ——, Feb. 17, 1732.  
 40 ——, March 3, 1732.  
 41 Ark Lodge, Three Kings, O-range-street, Bloomsbury, 2d and 4th W. May 25, 1732.  
 42 Sir John Falstaff, Old-street-road, 1st Th. June 12, 1732.  
 43 King's Arms, Mary le Bon-street, Piccadilly, 2d and 4th Tu. June 21, 1732.  
 44 ——, Sept. 8, 1732.  
 45 Royal Oak, at Derby, 1st and 3d Tu. Sept. 14, 1732.  
 46 Anchor and Hope Lodge, Bolton le Moor, Lancashire, Th. on or before Full Moon, Nov. 9, 1732.  
 47 Sarum Lodge, at a private Room, George-court, Salisbury, 1st and 3d W. Dec. 27, 1732.  
 48 St. John's Lodge, at the Half Moon, Fore-street, Exeter, second and last F. 1732.  
 49 White Hart, Bath, 1st and 3d F. May 18, 1733.  
 50 Lodge of Freedom, Mitre, Fleet-street, near Temple Bar, 1st and 3d M. May 23, 1733.  
 51 Old Hare and Hounds, Bury, Lancashire, next Th. to every Full Moon, July 26, 1733.  
 52 The Sun, St. Paul's Church-yard, 2d and 4th W. Dec. 27, 1733.  
 53 King's Head, New-street, Bir-mingham, 1st and 3d F. 1733.  
 54 Royal Exchange, Boston, in New England, 2d and 4th Sa. 1733.  
 55 Valenciennes, French Flanders, 1733.  
 56 Oxford Inn, at Plymouth-dock, 1st and 3d W. Jan. 26, 1734.  
 57 Strong Man, East Smithfield, late the Ship, at Hermitage, 1st and 3d Th. Feb. 17, 1734.  
 58 The Swan, Wolverhampton, 1st and 3d Th. March 8, 1735.  
 59 Coach and Horses, High Hol-born, 1st W. June 11, 1735.  
 60 Stewards Lodge, Horn, Fleet-street, Public Nights, 3d W. in March and December.  
 61 Masons Arms, in Swalwall, near Newcastle-upon-Tyne, 1st M. June 24, 1735.  
 62 Solomon's Lodge, Charles Town, South Carolina, 1st and 3d Th. 1735.  
 63 Savannah, in the Province of Georgia, 1735.  
 64 The Angel, Colchester, 2d and 4th M. 1735.  
 65 Gothic Lodge, Swan, Shore-ditch, 2d and 4th W. June 11, 1735.  
 66 King's Head, Norwich, last Th. 1736.  
 67 ——, June 25, 1736.  
 68 ——, Aug. 16, 1736.  
 69 ——, Sept. 20, 1736.  
 70 Constitutional Lodge, May Bush, Shoreditch, 2d and 4th F. Dec. 2, 1736.  
 71 The Star, Coleman-street, 1st and 3d M. Dec. 23, 1736.  
 72 Par-

- 72 Parham Lodge, Parham, Antigua, Jan. 31, 1737.
- 73 Three Tuns, Spitalfields, 2d and 4th Th. April 18, 1737.
- 74 Braund's Head, New Bond-street, 1st and 3d Tu. Aug. 24, 1737.
- 75 Shakespeare Tavern, Little Russel-street, Covent-garden, 1st Tu. Sept. 21, 1737.
- 76 Blue Anchor, George-str. Foster-lane, 1st and 3d W. Dec. 8, 1737.
- 77 Lodge of Relief with Truth, Coach and Horses, in High Holbourn, 2d and 4th M. Jan. 27, 1738.
- 78 Coach and Horses, Northgate-street, Chester, 2d Tu. Feb. 1, 1738.
- 79 Bakers Lodge, St. John's, Antigua, March 14, 1738.
- 80 The Crown, Princes-street, Lothbury, 2d Tu. May 3, 1738.
- 81 Old Cock, Halifax, Yorkshire, 2d and 4th W. July 12, 1738.
- 82 The Great Lodge at St. John's, Antigua, 2d and 4th W. Nov. 22, 1738.
- 83 The Fox, near the Square, Manchester, 1st and 3d M. 1738.
- 84 Denmark Lodge, Crown and Magpie, Whitechapel, 3d W. Jan. 10, 1739.
- 85 Mother Lodge, at Kingston, Jamaica, No. I. 1st and 3d Sa. April 14, 1739.
- 86 Mother Lodge, Scotch Arms, St. Christopher's, held at Basseterre, 1st Th. June 21, 1739.
- 87 Crown & Ball, Playhouse-yard, Black-friars, 1st Tu. Aug. 24, 1739.
- 88 East India Arms, John-street, Black-b'fields, Horselydown, 1st and 3d W. Oct. 8, 1739.
- 89 Albemarle Arms, South Audley-street, 2d & 4th W. Oct. 25, 1739.
- 90 Philanthropic Lodge, Queen's Head, Gray's-inn-gate, Holbourn, 3d M. Dec. 7, 1739.
- 91 Lodge of Prudence, Griffin, Half Moon-street, Piccadilly, 4th Tu. June 26, 1740.
- 92 ——, July 10, 1740.
- 93 The First Lodge of Bengal, at Calcutta, 1740.
- 94 St. Michael's Lodge, in Barbadoes, 1740.
- 95 ——, April 14, 1741.
- 96 Two Chairmen, Little Warwick-street, Charing-cross, 2d and 4th Th. Winter, 2d Summer, April 13, 1742.
- 97 Old Road, St. Christopher's, June 17, 1742.
- 98 The Union, Frankfort, in Germany, 2d and 4th Th. June 19, 1742.
- 99 ——; 1742.
- 100 The Angel, Dolgelly, in Merionethshire, North Wales, 1st Tu. Sept. 17, 1743.
- 101 Prince George Lodge, in George-Town, Winyaw, South Carolina, once a Month, 1743.
- 102 ——, April 29, 1746.
- 103 The Angel, Norwich, 2d and 4th Tu. May 9, 1747.
- 104 A new Lodge, St. Eustatius, Dutch Island, West Indies, June 6, 1747.
- 105 Maid's Head, Norwich, 3d Tu. Jan. 5, 1748.
- 106 Prince George, at Plymouth, 1st and 3d M. May 1, 1748.
- 107 Bear and Ragged Staff, St. John of Madder-market, Norwich, 2d and 4th W. Jan. 9, 1749.
- 108 Second Lodge, in Boston, New England, at the British Coffee-house, in King-street, 3d W. Feb. 15, 1749.
- 109 No. I. at Halifax, in Nova Scotia, 1749.
- 110 Black Bull Inn, Trumpington-street, Cambridge, 2d M. March 31, 1749.
- 111 Marblehead Lodge, at Massachusetts Bay, New England, May 25, 1750.
- 112 St. Christopher's, at Sandy Point, July 20, 1750.
- 113 Newhaven Lodge, in Connecticut, New England, Nov. 1750.
- 114 Swan with Two Necks, St. Martin at Oak, Norwich, 2d and 4th W. Feb. 12, 1751.
- 115 ——, Feb. 26, 1751.
- 116 Lodge of Love and Honour, King's Arms, Falmouth, second and last Th. May 20, 1751.
- 117 The Angel, Great Yarmouth, in Norfolk, June 6, 1751.
- 118 King's

4 A LIST of REGULAR LODGES.

- 118 King's Head, West-street, Gravesend, 1st and 3d Th. June 8, 1751.  
 119 Sea Captains Lodge, Nag's Head, Leadenhall-street, 1st and 3d Tu. Aug. 29, 1751.  
 120 ——, April 14, 1752.  
 121 St. John's Lodge, at Bridge-Town, in the Island of Barbadoes, 4th M. April 23, 1752.  
 122 The George, the Corner of Maggot's court, Piccadilly, 3d Tu. Aug. 21, 1752.  
 123 At Chardenagore, Chief French Settlement in Bengal, East India.  
 124 At Madras, in East India.  
 125 St. Peter's Lodge, in the Island of Barbadoes, 1st and 3d Sa. Dec. 15, 1752.  
 126 Old Cumberland Lodge, Lion and Goat, Grosvenor-street, 2d and 4th M. Feb. 24, 1753.  
 127 Crown and Horse-shoe, Corner of Bartlet's-buildings, Holborn, 2d W. March 5, 1753.  
 128 Standard, Piccadilly, 1st and 3d M.  
 129 Lily Tavern, in Guernsey, May 10, 1753.  
 130 Sea Captains Lodge, Three Tuns, Corn-street, Bristol, 2d and 4th Tu. Aug. 22, 1753.  
 131 Buffalo Tavern, Bloomsbury, 2d and 4th Tu. in Winter, and 4th Th. in Summer, Oct. 23, 1753.  
 132 Temple Lodge, Red Lion, Carmarthen, South Wales, 1st and 3d M. Oct. 24, 1753.  
 133 King's Head, Prince's-street, Cavendish-square, 2d and 4th W. Nov. 5, 1753.  
 134 Church Style, St. Peter's Mancroft, Norwich, 1st and 3d W. Nov. 10, 1753.  
 135 Evangelists Lodge, at Antigua, Nov. 10, 1753.  
 136 Royal Oak, at Prescot, Lancashire, W. next before Full Moon, Dec. 20, 1753.  
 137 Royal Exchange, in the Borough of Norfolk, in Virginia, 1st Th. Dec. 22, 1753.  
 138 ——.
- 139 Druids Lodge of Love and Liberality, at a private Room Redruth, Cornwall, 1st and 3d Th. Feb. 14, 1754.  
 140 Rose and Crown, Crown-street, Westminster, 2d Tu. March 2, 1754.  
 141 Royal Oak, St. Martin's at Oak, Norwich, 1st and 3d M. March 4, 1754.  
 142 The Parrott, at Leeds, 1st M. March 28, 1754.  
 143 Black Bear Inn, at Cambridge, 4th M. March 29, 1754.  
 144 Angel and Porter, Golden-lane, near Barbican, 1st M. April 5, 1754.  
 145 Crown Tavern, Leadenhall-street, April 13, 1754.  
 146 St. Michael's Lodge, in the City of Schwerin, in the Dutchy of Mecklenburgh, May 15, 1754.  
 147 Three Compases and Bowl, Silver-street, Golden-square, 2d and 4th Th. June 4, 1754.  
 148 ——, Aug. 1754.  
 149 ——, Sept. 1754.  
 150 No. II. at St. Eustatius, Dutch Island, West Indies, 1754.  
 151 ——, Oct. 29, 1754.  
 152 Chequers, Charing-Cross, 2d Tu. Nov. 2, 1754.  
 153 Cumberland Lodge, Duke of York, Bennet-street, Kathbone-Place, 2d M. Dec. 14, 1754.  
 154 Crompton's Coffee-house, Manchester, 1st and 3d Tu. Feb. 4, 1755.  
 155 Lodge in Capt. Bell's Troop in the Right Hon. Lord Angram's Regiment of Dragoons, Feb. 7, 1755.  
 156 No. VIII. The King's own Regiment of Foot, 1st and 3d Tu. Feb. 15, 1755.  
 157 Gloucester Lodge, White Swan, Edmond's-court, Soho, 1st and 3d Tu. March 2, 1755.  
 158 Lodge at Willmington, on Cape Fear River, in the Province of North Carolina, March, 1755.  
 159 Jack Newbery, Chiswell-street, 1st and 3d W. April 5, 1755.  
 160 George's Coffee-house, Liverpool, April 15, 1755.  
 161 Union

A LIST of REGULAR LODGES. 5

- 161 Union Lodge, in Charles-Town, South Carolina, 2d and 4th Th. May 3, 1755.
- 162 Lodge of Regularity, Horse-Shoe, Jermyn-street, 1st and 3d Th. May 5, 1755.
- 163 Lodge of St. John the Baptist, at Penzance, in Cornwall, 2d and 4th W. June 14, 1755.
- 164 Royal Oak, Great Earl-street, Seven Dials, 1st and 3d M. June 17, 1755.
- 165 Duke St. Augustine's, Norwich, 1st and 3d M. June 17, 1755.
- 166 Three Black Birds, Foregate-street, Chester, every other M. June 24, 1755.
- 167 The Swan, in York Town, Virginia, 1st and 3d W. Aug. 1, 1755.
- 168 The Twins, at Norwich, 1st and 3d F. Sept. 16, 1755.
- 169 Golden Lion, High-street, Sunderland, Durham, 1st F. Oct. 7, 1755.
- 170 Grand Lodge, Frederick, at Hanover, Nov. 25, 1755.
- 171 The Plume of Feathers, Chester, Dec. 2, 1755.
- 172 The Swan, Rider's-court, Cranburn-alley, Leicester-fields, 1st and 3d M. Jan. 20, 1756.
- 173 A Master's Lodge, at Charles-Town, South Carolina, 3d and 4th Th. March 22, 1756.
- 174 Port Royal Lodge, Carolina, every other W. Sept. 15, 1756.
- 175 Sta. Croix, a Danish Island in the West Indies, 1756.
- 176 Burlington Lodge, White-Horse, corner of New Burlington-street, 1st and 3d Th. Dec. 2, 1756.
- 177 Sea Captains Lodge, King's-Head, High street, Sunderland, 1st and 3d Tu. Jan. 14, 1757.
- 178 Providence Lodge, in Rhode Island, Jan. 18, 1757.
- 179 Shakespeare, Covent-garden, 2d and 4th W. Feb. 14, 1757.
- 180 ——, Feb. 17, 1757.
- 181 The Star, at Lynn Regis, in Norfolk, 4th W. Feb. 21, 1757.
- 182 The Dove, in the Parish of St. Lawrence, Norwich, 2d W. March 23, 1757.
- 183 Two Blue Posts, Arlington-street, Piccadilly, 4th Tu. May 4, 1757.
- 184 St. John's Lodge, private Room, Westgate-street, Newcastle upon Tyne, 1st M. Oct. 13, 1757.
- 185 The Sun, at Shadwell, 1st and 3d M. Oct. 31, 1757.
- 186 Lodge of Rectitude, Coach-makers Arms, Long-acre, 2d and 4th Th. Dec. 20, 1757.
- 187 No. II. St. John's Lodge, Ann-street, New York, 2d and 4th W. Dec. 27, 1757.
- 188 Three Tuns, Aylsham, Norwich, every other S. Feb. 18, 1758.
- 189 Pope's Head, South Side-street, Plymouth, 2d and 4th M. and 1st Tu. a Master's Lodge, March 1, 1758.
- 190 The Beaufort Lodge, at Bristol, 2d and 4th F. March 8, 1758.
- 191 St. James's Lodge, at Barbadoes, March 20, 1758.
- 192 Lodge at Bombay, in the East Indies, March 24, 1758.
- 193 Corinthian Lodge, Golden Lion, Church-street, Soho, 3d W. August 6, 1758.
- 194 Sea Captains Lodge, the Swan, at Yarmouth, Norfolk, 2d Tu. Jan. 1, 1759.
- 195 Marine Lodge, King's Head, Fore-street, Plymouth-dock, 1st and 3d Tu. January 2, 1759.
- 196 The Sun, at Newton Abbot, Devonshire, 2d Tu. March 17, 1759.
- 197 The Angel, West Town of Crediton, Devonshire, 1st M. April 21, 1759.
- 198 ——, June 6, 1759.
- 199 ——, July 2, 1759.
- 200 Union Lodge, Union Coffee House, Piccadilly, 3d F. Aug. 24, 1759.
- 201 ——, Jan. 14, 1760.
- 202 London Lodge, London Coffee-house, Ludgate-hill, Jan. 16, 1760.
- 203 The Mariners Lodge, St. Andrew, near the Hermitage, 1st & 3d F.
- 204 Lodge of Utility, Fish and Bell, Charles-street, Soho, 4th F. Nov. 27, 1760.
- 205 Golden

# A LIST of REGULAR LODGES.

- 205 Golden Lion, near the Bridge, at Leeds, in Yorkshire, 2d W. and 4th a Master's Lodge, Jan. 8, 1761.  
 206 St. David's Lodge, King's Head and Masons Arms, Holywell, North Wales, 2d and 4th W. Jan. 23, 1761.  
 207 The 2d Lodge of Bengal, at Calcutta, 1st Th. Feb. 7, 1761.  
 208 Caledonian Lodge, Nag's Head, Leadenhall-st. 2d and 4th W. Mar. 9, 1761.  
 209 Square and Compass, Whitehaven, Cumberland, 2d M. May 4, 1761.  
 210 Restoration Lodge, private Room, Darlington, in Durham, last Sa. June 19, 1761.  
 211 Union Lodge, at Crow-lane, Bermuda, 1st W. Sept. 17, 1761.  
 212 ——, Jan. 1, 1762.  
 213 St. George's Lodge, Bear Inn, Exeter, 2d and 4th Th. Jan. 20, 1762.  
 214 Green Man, at Ipswich, in Suffolk, Jan. 21, 1762.  
 215 Royal Frederick, at Rotterdam, Jan. 25, 1762.  
 216 Hole in the Wall, at Colne, Lancashire, 1st Th. Feb. 4, 1762.  
 217 The George, Digbeth-street, Birmingham, 1st and 3d Tu. Feb. 23, 1762.  
 218 A private Room, at Biddeford, Devonshire, March 18, 1762.  
 219 ——, May 22, 1762.  
 220 Merchants Lodge, at Quebec.  
 221 St. Andrew's Lodge, at Quebec.  
 222 St. Patrick's Lodge, at Quebec.  
 223 A Lodge at Montreal.  
 224 On board his Majesty's Ship Canceaux, at Quebec.  
 225 Select Lodge, at Quebec.  
 226 In the 52d Regiment of Foot, at Quebec.  
 227 ——, May 28, 1762.  
 228 The Fleece, Barnstaple, Devonshire, 1st and 3d M. May 28, 1762.  
 229 East India Arms, at Deal, 1st and 3d M. June 8, 1762.  
 230 Lodge of Friendship, Lynn Regis, Norfolk, 3d F. June 9, 1762.  
 231 Lodge of Inhabitants, at Gibraltar, July 12, 1762.  
 232 ——, Sept. 22, 1762.  
 233 Palladian Lodge, Green Dragon, Hereford, 1st Th. Oct. 12, 1762.  
 234 ——, Nov. 2, 1762.  
 235 The Door to Virtue, at Hedesham, in Germany, Dec. 27, 1762.  
 236 The Feathers, in the Market-place, Nottingham, 3d Tu. Jan. 31, 1763.  
 237 St. Mark's Lodge, South Carolina, Feb. 8, 1763.  
 238 University Lodge, the Sun Inn, Cambridge, 2d Th. March 1, 1763.  
 239 Black Bull, at Hexham, in Northumberland, 1st and 3d W. March 8, 1763.  
 240 Lodge of Regularity, at St. John's Hall, Black River, Mulquito Shore, 1st and 3d Tu. March 8, 1763.  
 241 ——, May 1763.  
 242 Blue Bell, at Richmond, in Yorkshire, 1st M. May 4, 1763.  
 243 King's Head, Dover, 1st and 3d Th. Aug. 2, 1763.  
 244 ——, Aug. 6, 1763.  
 245 The Castle, Duncow-lane, Durham, 1st Tu. Sept. 8, 1763.  
 246 Lodge of Amity, at the Haul Over, up the River Belize, in the Bay of Honduras, 1st and 3d Tu. Sept. 21, 1763.  
 247 White Bull, at Burnley, in Lancashire, every Sa. nearest the Full Moon, Oct. 9, 1763.  
 248 Union Lodge, at the Sieve, Little Minories, 3d Th. Nov. 7, 1763.  
 249 Royal Mecklenburg, at the Red Lion, Hyde-park-corner, 1st Tu. Nov. 28, 1763.  
 250 Saracen's Head, Chelmsford, Essex, 2d and 4th M. Jan. 18, 1764.  
 251 Royal Lodge, Thatched-house, St. James's-street, late the New Lodge at the Horn, Westminster, 1st F. April 4, 1764.  
 252 Royal Edwin Lodge, at Lyme Regis, Dorsetshire, 1st and 3d M. April 6, 1764.  
 253 La Sagesse St. Andrew, at the Granadoes, May 1, 1764.  
 254 ——, May 3, 1764.  
 255 St. George's Lodge, Taunton, Somersetshire, July 13, 1764.

256 Rose

# A LIST of REGULAR LODGES.

7

- 256 Rose and Crown, at Kendal, Westmorland, 1st W. July 31, 1764.
- 257 The Globe, Harwich, 2d and 4th Tu. Aug. 9, 1764.
- 258 Nag's Head, at Lymington, Hampshire, 1st and 3d F. Aug. 16, 1764.
- 259 The Ship, at Faversham, every other W. Aug. 28, 1764.
- 260 Salutation, Topsham, Devonshire, 2d and 4th W. Aug. 30, 1764.
- 261 Horse Shoe and Magpie, in Worcester-street, Park, Southwark, 2d Tu. Oct. 23, 1764.
- 262 Philharmonic Lodge, at the Red Lion, Isle of Ely, Cambridgeshire, 1st W. Oct. 23, 1764.
- 263 Caledonian Lodge, the Half Moon, Cheapside, 1st M. Nov. 15, 1764.
- 264 Swan Inn, Bridgewater, Somersetshire, 1st and 3d M. Dec. 4, 1764.
- 265 ——, Dec. 11, 1764.
- 266 ——.
- 267 The Crown, Swaffham, in Norfolk, 1st M. Dec. 17, 1764.
- 268 The Angel, Minories, 1st and 3d Tu. Jan. 8, 1765.
- 269 Blue Lion and Ball, Red-lion-passage, Red-lion-square, 3d F. Jan. 22, 1765.
- 270 French Lodge, Horn, Doctors Commons, 2d and 4th M. Jan. 29, 1765.
- 271 The Three Butchers, Warwick-lane, 1st and 3d Tu. Jan. 29, 1765.
- 272 ——, Jan. 29, 1765.
- 273 Operative Masons, George, Wardour-street, Soho, 1st and 3d Tu. March 13, 1765.
- 274 Black Horse, in Shug-lane, 4th M. March 22, 1765.
- 275 Old Antelope Inn, Pool, in Dorsetshire, 1st and 3d W. April 1, 1765.
- 276 Corinthian Lodge, White Hart, in the Strand, 2d M. April 16, 1765.
- 277 Crown and Rose, Sheffield, in Yorkshire, 2d F. April 19, 1765.
- 278 At Alorft, in Flanders, June 5, 1765.
- 279 Black Bull, Coventry, 1st and 3d M. June 20, 1765.
- 280 Queen's Head, Chelsea, 1st M. Summer, 2d and 4th in Winter, June 29, 1765.
- 281 Red Lion, Rye, in Sussex, 1st and 3d Tu. July 10, 1765.
- 282 Blue Boar, at Norwich, 2d and 4th M.
- 283 Red Lion, at Fakenham, in Norfolk.
- 284 The Ship, St. Ives, Cornwall, 1st and 3d Tu. July 16, 1765.
- 285 Duke's Head, Corner of Robinson's-lane, Chelsea; 3d M. July 17, 1765.
- 286 Lodge at Joppa, in Baltimore County, in Maryland, Aug. 8, 1765.
- 287 Greyhound and Shakespeare Inn and Tavern, Bath, 2d and 4th Tu. Sept. 20, 1765.
- 288 A Lodge, No. I., constituted in the Town of St. Hilary, in the Island of Jersey.
- 289 Woolpack, Warrington, in Lancashire, last M. Nov. 8, 1765.
- 290 Lodge, No. I. at Madras.
- 291 Lodge, No. II. at Madras.
- 292 Lodge, No. III. at Madras.
- 293 Lodge, No. I. at Bencoolens.
- 294 ——, Dec. 7, 1765.
- 295 Tortoise and Beef Island, 1st and 3d W. Dec. 21, 1765.
- 296 George and Crown, Wakefield, in Yorkshire, Feb. 15, 1766.
- 297 King's Arms Punch House, Shad Thames, 1st M. Feb. 22, 1766.
- 298 English Lodge at Bourdeaux, have met since the Year 1732, Mar. 8, 1766.
- 299 The Dolphin, at Shoreham, 1st and 3d Th. April 18, 1766.
- 300 Operative Masons, London-Stone Tavern, Cannon-street, 1st W. May 17, 1766.
- 301 Lodge of Friendship; Crown and Sceptre, Greenwich, May 26, 1766.
- 302 ——, May 29, 1766.
- 303 ——, June 16, 1766.
- 304 Assyrian Lodge, the Swan, Oxford-street, 3d W. June 23, 1766.
- 305 The Fleece, Well-court, Queen-street, Cheapside, second and last F. July 26, 1766.
- 306 Blue Bell, Fisher-street, Carlisle, in Cumberland, 1st and 3d F. Aug. 1, 1766.
- 307 Union

# A LIST of REGULAR LODGES.

- 307 Union Lodge, Globe, St. Peter's Church-yard, Exeter, Aug. 6, 1766.  
 308 ——, Sept. 10, 1766.  
 309 Blue Boar, near Red-lion-street, Holborn, 4th W. Sept. 16, 1766.  
 310 La Loge de Sageffe, à Havre, Normandie, en France, Oct. 8, 1766.  
 311 Ship Masters Lodge, Valiant Soldier, without Southgate, Exeter, Oct. 31, 1766.  
 312 The Star, Watergate-street, Chester, 3d Th. Nov. 28, 1766.  
 313 St. Nicholas Lodge, Private Room, Newcastle upon Tyne, Nov. 29, 1766.  
 314 Sion Lodge, Private Room, North Shields, Northumberland, Nov. 29, 1766.  
 315 Crown & Thistle, near Tower Hill, ad and 4th M. Dec. 4, 1766.  
 316 Lodge of Peace, Gun Tavern, Billingsgate, 2d Th. Dec. 19, 1766.  
 317 Black Friars Bridge Lodge, Mitre, Broad-wall, Christ Church, Southwark, 2d and 4th Th. Feb. 9, 1767.  
 318 Lodge of Zeal, Magdalen Coffee-house, St. George's Fields, 3d Th. Feb. 16, 1767.  
 319 Fletcher's Tavern, Manchester, 1767.  
 320 Union Lodge, Bath Barge, Queen-street, Bristol, Feb. 17, 1767.  
 321 The Hart, Folkestone, Kent, 2d and 3d Th. March 16, 1767.  
 322 At Grenoble, in France, March 18, 1767.  
 323 At Fort St. George, E. Indies  
 324 Lodge of Emulation, London Tavern, Bishopsgate-street, 1st and 3d W. April 11, 1767.  
 325 Lodge of Truth, the Cock, Margaret-street, Cavendish-square, 3d Tu. 1767.  
 326 Mercers Arms, Mercer-street, Long-acre, 1st Th. May 21, 1767.  
 327 Three Lions, Marlborough, in Hesse.  
 328 Crown and Cushion, Parker-street, Lincoln's-inn-fields, 3d Th. June 17, 1767.  
 329 Lodge of Unity, the Black Raven, Tooley-street, Southwark, 2d W. June 28, 1767.  
 330 Royal York of the Friendship, at Berlin, Middle Mark of Brandenburg, June 26, 1767.  
 331 Lodge of Integrity, Pavours Arms, Swallow-street, June 26, 1767.  
 332 British Society Lodge, Royal Oak, Great Earl-street, Seven Dials.  
 333 ——, June 30, 1767.  
 334 Red Lion, Butcherhall-lane, Newgate-street, 1st M. July 4, 1767.  
 335 British Union, Rotterdam, Aug. 1, 1767.  
 336 King's Head, Hampstead, 1st Th. Aug. 5, 1767.  
 337 Three Pillars, Rotterdam, 2d Tu. Aug. 21, 1767.  
 338 Royal White Hart Lodge, Halifax, North Carolina, Aug. 21, 1767.  
 339 Musicians Lodge, Crown and Anchor, Turn-again-lane, Snowhill, 3d F. Sept. 11, 1767.  
 340 The Castle, Dartmouth, Devonshire, 2d and 4th M. Sept. 15, 1767.  
 341 Sussex Coffee-house, in West Smithfield, 2d W. Oct. 18, 1767.  
 342 Lodge of Amity, Private Room, Canton, in China.  
 343 All Souls Lodge, Tiverton, in Devonshire, Oct. 24, 1767.  
 344 The Ship, Leadenhall-street, 3d W. Nov. 27, 1767.  
 345 Cornubian Lodge, Launceston, Cornwall, Dec. 15, 1767.  
 346 Lodge of Liberty, River Lee Tavern, Limehouse-bridge, ad and 4th W. Dec. 15, 1767.  
 347 Lodge of St. Amphibalus, London Colney, Dec. 21, 1767.  
 348 ——, Jan. 8, 1768.  
 349 The Swan, New-street, Covent-garden, 2d and 4th M. 1768.  
 350 Eagle and Child, at Holyhead, Anglesey, North Wales, every 3d F. Jan. 25, 1768.  
 351 ——, Jan. 27, 1768.  
 352 Builders Lodge, White-lion, Shadwell-market, 2d and 4th Th. Feb. 8, 1768.  
 353 ——, March 5, 1768.  
 354 The 3d Lodge of Bengal at Patna, March 11, 1768.  
 355 Le Victorie, City of Rotterdam, Holland, March 17, 1768.  
 356 ——, March 24, 1768.  
 357 Crown

- 357 Crown and Anchor, New-street-hill, Shoe-lane, 2d M. April 9, 1768.
- 358 Lodge of Sincerity, Golden Anchor, in Artichoke-lane, near Virginia-street, 1st and 3d W. April 23, 1768.
- 359 Jerusalem Lodge, King's Arms, High Holborn, 4th W. May 12, 1768.
- 360 Bell and Anchor, Hammer-smith, 1st Tu. May 21, 1768.
- 361 His Majesty's 24th Regiment of Foot, General Cornwallis, at Gibraltar, June 11, 1768.
- 362 Constant Union, the City of Gand, Flanders, July, 1768.
- 363 The 4th Lodge of Bengal; at Burdwan, July, 1768.
- 364 The Castle, Marlborough, 4d Tu. July, 1768.
- 365 St. Mary's Island, Scilly; July 23, 1768.
- 366 ——, Sept. 13, 1768.
- 367 Crown, Essex-street, Oct. 30, 1768.
- 368 Lodge of Perfect Union, in his Sicilian Majesty's Regiment of Foot, Naples.
- 369 L'Esperance, the King's Head, Gerrard-street, Soho.
- 370 Castle and Falcon Tavern, Aldersgate-street, 2d and last W. Nov. 1, 1768.
- 371 Sun Lodge, the City of Flushing, in the Province of Zealand, Feb. 3, 1769.
- 372 Three Tuns, Stourbridge; Worcestershire, Feb. 6, 1769.
- 373 White Lion, and Frying Pan, Southwark, March 1, 1769.
- 374 Exeter Inn, at Teignmouth, Devonshire, 1st and 3d M. March 24, 1769.
- 375 ——, April 4, 1769.
- 376 Lodge of Unity, Ship Tavern, Ratcliff-cross, 2d and 4th M. April 11, 1769.
- 377 Royal George Lodge, at Newton Abbott, April 20, 1769.
- 378 Beaufort Lodge, in Swanfer.
- 379 Well Chosen Lodge, in Naples, April 26, 1769.
- 380 Lodge of Virtue, Queen's Head Tavern, Cheap-street, Bath, 4d and 4th M. June 6, 1769.
- 381 Nag's Head, Mitcham, Surrey, W. nearest full Moon, June 28, 1769.
- 382 Lodge of Hospitality, Old Crow, College Green, Bristol, 2d and 4th M. Aug. 12, 1769.
- 383 Bacchus, Halifax, Yorkshire, 1st and 3d M. Aug. 18, 1769.
- 384 Two Giants, corner of Church-street, St. John's, Southwark, 2d M. . . .
- 385 ——, No. 1, Sweden.
- 386 ——, No. 2, Sweden.
- 387 ——, No. 3, Sweden.
- 388 Golden Lion, at Neston, Cheshire.
- 389 Lodge of Harmony, the Horn, Doctors Commons, 1st and 3d Tu. Oct. 27, 1769.
- 390 Lodge of Sincerity, Mitre Inn, Plymouth, Nov. 25, 1769.
- 391 Lodge of Alfred, in the University of Oxford, Dec. 2, 1769.
- 392 ——, Dec. 16, 1769.
- 393 Sun in the Coldhouse, at Manchester, last Monday.
- 394 Lodge of Perfect Harmony, at Mons, Austrian Netherlands, Jan. 20, 1770.
- 395 ——, March 1, 1770.
- 396 Constitution Lodge, Oxford, March 17, 1770.
- 397 Lodge of Friendship, Lord Camden, Church-tow, Limehouse, May 22, 1770.
- 398 Crown Inn, at Devizes, Wilts, Lodge of True Friendship, 1st and 3d M. May 23, 1770.
- 399 Lodge of Prosperity, Windmill, Leather-lane, 4th M. May 24, 1770.
- 400 St. Charles de la Concorde, in the City of Brunswick.
- 401 Lodge of Fortitude and Perseverance, Spread Eagle Inn, Epsom, Th. nearest full Moon, July 28, 1770.
- 402 ——, Sept. 20, 1770.
- 403 Lodge of Temperance, at Bury, Lancashire.
- 404 Royal Alfred Lodge, at Diss, in Norfolk; M. after every full Moon, July 26, 1770.
- 405 New Inn, Christ Church, Hants, Nov. 23, 1770.
- b
- 406 Hare

10 A LIST of REGULAR LODGES.

- 406 Hare and Hounds, Barnard Castle, Durham.
- 407 Queen's Lodge, Black Horse and Crown, Victualling Office-square, 1st Tu. Jan. 26, 1771.
- 408 Jerusalem Lodge, Jerusalem Tavern, Clerkenwell, 1st and 3d W. Feb. 2, 1771.
- 409 Lodge of Industry, Ben Johnson's Head, Shoe-lane, 2d Th. March 19, 1771.
- 410 Lodge of Perfect Union, at Leghorn, March 20, 1771.
- 411 Grey Hound, at Blandsford, Dorsetshire, 2d and last W. March 28, 1771.
- 412 Lodge of Sincere Brotherly Love, at Leghorn, April 10, 1771.
- 413 Lodge of Friendship, Hand and Bottle, Bridgenorth, 1st and 3d W. April 20, 1771.
- 414 Lodge of Perfect Union, St. Peterburgh, June 1, 1771.
- 415 Wynnifay Lodge, Denbighshire, Aug. 31, 1771.
- 416 Lodge of Friendship, Bunch of Grapes, Plymouth Dock, 1st and 3d W. last F. Master Lodge, Sept. 21, 1771.
- 417 The Falcon, Princes-street, Soho, 1st Th. Oct. 12, 1771.
- 418 Junior Lodge, Kingston, Jamaica, No. II.
- 419 Harmony Lodge, Kingston, Jamaica, No. III.
- 420 St. James's Lodge, Montago Bay, Jamaica, No. IV. 1st and 3d M.
- 421 Union Lodge, St. James's Parish, Jamaica, No. V.
- 422 New Lodge, at Carlisle, Cumberland.
- 423 Plough, at Whitby, Yorkshire, Feb. 3, 1772.
- 424 Marlborough Lodge, at Fort Marlborough, East Indies, Feb. 10, 1772.
- 425 Lodge of Vigilance, in the Island of Grenada, Feb. 15, 1772.
- 426 Lodge of Discretion, in the Island of Grenada, March 2, 1772.
- 427 Torbay Lodge, at a Private Room, at Paington, Devon, April 4, 1772.
- 428 Union Lodge, St. Eustatia, West Indies.
- 429 Lodge of Candour, at Strasburgh, May 2, 1772.
- 430 Lodge of Freedom, at the King's Head, Malden, in Essex, June 4, 1772.
- 431 Lodge of Friendship, the Bull, at Wrotham, Kent, June 19, 1772.
- 432 Rose Tavern, Cambridge, 1st and 3d M. July 6, 1772.
- 433 Rose and Bunch of Grapes, Snows-fields, Southwark, 3d Sa. Oct. 10, 1772.
- 434 Lodge at Speights Town, Barbadoes.
- 435 Lodge of Concord, at Antigua.
- 436 ———, Nov. 21, 1772.
- 437 Royal Edmund Lodge, at Bury St. Edmund's, W. preceding; or on the Full Moon.
- 438 Union Lodge, at Venice, Nov. 27, 1772.
- 439 Lodge at Verona, Nov. 28, 1772.
- 440 Lodge of Liberty, King's Arms, Vauxhall, 1st Th. Dec. 5, 1772.
- 441 The 5th Lodge of Bengal, at Dacca.
- 442 The 6th Lodge of Bengal, at Calcutta.
- 443 The 7th Lodge of Bengal, with the first Brigade.
- 444 The 8th Lodge of Bengal, with the third Brigade.
- 445 The 9th Lodge of Bengal, with the second Brigade.
- 446 Union Lodge, Kingston, Jamaica, No. VI. April 23, 1773.
- 447 Beaufort Lodge, Kingston, No. VII.
- 448 Lodge at Detroit, in Canada.
- 449 Union Lodge, at Taunton, Somersetshire, 1st and 3d Tu. June 7, 1773.
- 450 Apollo Lodge, at York, July 31, 1773.
- 451 Lodge of Jehosaphat, White Hart Inn and Tavern, Broad-street, Bristol, Aug. 14, 1773.
- 452 The 10th Lodge of Bengal, at Muxadavad.
- 453 The 11th Lodge of Bengal, at Calcutta.
- 454 Rising Sun Lodge, at Chester, Sept. 21, 1773.

455 St.